

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

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Chronicle

Home News.—In his radio address to the Governors' conference in Salt Lake City, on June 30, President Hoover expressed his gratitude for the cooperation accorded him in promoting a public-works policy to relieve the unemployment situation. He quoted figures from the Department of Commerce to show that the amounts expended or contracted for, in the last six months, by Federal, State, and municipal authorities reached a total of \$1,700,000,000, or \$200,000,000 more than in 1929. The President referred to what private enterprise was doing to improve conditions and stressed the necessity of deliberately undertaking to rehabilitate industry, rather than regard business depression as an "inevitable fever which must run its course." At the opening of the conference, the Governors of a number of Western States united to press their demands which included a resolution calling on the Federal Government to take care of the financing of much-needed irrigation projects as a justified form of farm relief. On July 1, Governor Christianson of Minnesota, a Republican, and other speakers made a vigorous protest against continued Federal encroachment upon State rights.

Opposition to the London Naval Treaty began to grow. On June 29 Senators Johnson, of California, Moses, of

New Hampshire, and Robinson, of Indiana, all Republicans, made public their minority report as members of the Foreign Relations Committee. They claimed the treaty destroys the 5-5-3 ratio agreed to at the Washington conference of 1922, that it does not give the United States parity with Great Britain and prevents us from building the type of cruisers we need; they characterized it as "a billion-dollar treaty for the purchase of naval inferiority." Senator Moses particularly objected to the hasty consideration of the treaty in a special session of the Senate. —All hope of speedy adjournment of Congress was frustrated when, on July 1, the Senate by a vote of 56 to 11 amended the House World War veterans' relief bill. The principal change in the bill was an amendment by Senators Walsh, of Massachusetts, and Connally, of Texas, substituting the maximum Spanish War veterans' rates for those contained in the Administration's measure. The vote was a triumph of the so-called "Coalition."

The report of the National Business Survey Conference, made public on June 28, was not very reassuring. The commission was appointed by President Hoover as a result of his consultations with the leaders of industry after the stock-market crash of last Fall. The survey revealed a continuation of the business depression both in the United States and abroad, with some industrial activities comparing favorably with conditions in 1928. Among notable declines of the past few months was that of building construction where contracts awarded up to June 20 represented an expenditure of \$554,000,000, as compared with \$1,045,000,000 for the corresponding period of last year. The report revealed the fact that, although the depression was world-wide, signs of recovery were evident in France, Switzerland, Sweden, Jugoslavia, Czechoslovakia, and Denmark.

Bolivia.—An uprising against the interregnum cabinet appointed by Dr. Hernando Siles at the time of his resignation from the Presidency was successful and the government of Bolivia was taken over by a council composed of six high officers of the army. On taking office the new rulers issued a manifesto in which the aims of the revolution was occasioned by an attempt on Dr. Siles' part constitution of the country would be strictly adhered to in the future. According to press dispatches, the revolution was occasioned by an attempt on Dr. Siles' part to procure his re-election and to remain in office indefinitely in defiance of constitutional provisions. After

some sporadic fighting the revolutionists succeeded in gaining control of Oruro, the railroad center of the country, whence an ultimatum was issued to the Siles cabinet at La Paz, the capital. When this ultimatum was ignored, La Paz was attacked and its capitulation quickly followed. Dr. Siles, together with his family, took refuge in the Brazilian legation and General Hans Kundt, commander of the Bolivian army during the Siles regime, in the German legation. The new Government demanded the surrender of General Kundt but the German Minister refused to comply, stating that, since the German government recognized dual nationality, General Kundt, a German by birth and a Bolivian by naturalization, had a right to its protection. Recent reports stated that both men would be accorded safe conduct out of the country.

China.—Interest centered around the crucial battle raging between the Northern Alliance rebels under Yen Hsi-shan and Feng Yu-hsiang and the Government troops of Chiang Kai-shek. This battle took place on a wide front in Northern Honan between the towns of Lanfeng and Kaifeng, and was expected to decide the issue between the contending parties and settle the fate of the Nanking Government. In spite of conflicting rumors and the difficulty of securing reliable information, it was apparent that after three days' fighting the Government was holding its own.

England.—The Anglo-Catholic Congress was opened with liturgical services at Chelsea Field on June 29. The 25,000 high church adherents attending the Congress were met at the field by a body of low churchmen bearing banners inscribed with the words "No Popery," distributing pamphlets, and shouting exhortations through megaphones. With the opening of the service, however, the disturbance died down and the ceremony proceeded according to the rubrics of High Mass.—As a result of the by-election in the Shettleston Division of Glasgow, necessitated by the death of John Wheatley, Laborite, P. McGovern, Labor, was elected by a majority of some 400 votes.

France.—Premier Tardieu obtained on June 26 a vote of confidence when the censure on the Minister of Finance was rejected in the Chamber of Deputies by 330 votes to 262. The question turned on M. Tardieu's program of expenditure of 200,000,000 francs on national equipment. Another vote of confidence was obtained by him on June 27 after he had demanded the rejection of the Radical Socialist proposal for the naming of a committee of deputies to investigate the conditions in Indo-China due to the recent rebellious outbreaks. The motion was defeated by 322 votes to 260. The Premier then proposed the immediate naming of competent experts to go to Indo-China and study all the grievances, real or imaginary, of the Nationalists. These two votes were thought to have made the Tardieu Cabinet safe until at least after the summer vacation.

Industrial and political leaders from thirteen continental countries and Great Britain met in convention at the French Foreign Office on June 30 to consider methods of achieving European tariff solidarity. The organization, under the name of the European Customs Union, came into being four years ago. American protectionism was the main subject of discussion. Pierre Etienne Flandin, Minister of Commerce, told the tariff committee of the Chamber of Deputies on June 26 that it was hoped that a reasonable modification of the new American tariff laws in their application to French exports would finally be obtained and that he was optimistic of the eventual outcome of the efforts being made to invoke President Hoover's intervention, through the flexibility clause, in favor of French exports.

Germany.—On June 30, as was agreed at The Hague conference, the Allied occupation of the Rhineland came to an end. Starting in 1918, the occupation, under the terms of the Peace Treaty, might have lasted until 1935, had it not been for the tactful negotiations of the former Foreign Minister, Gustav Stresemann. The final movement of troops started on June 26 and was completed when the Belgian, British and French flags were hauled down from the High Commission building at Wiesbaden and General Guillaumat, commander-in-chief of the former Allied Rhineland Armies took his departure. Rejoicing was general throughout Germany. President von Hindenburg and the entire Cabinet signed a proclamation to the people formally announcing the liberation of the Rhineland. Church bells throughout the nation were pealed in thanksgiving and a company of Reichwehr artillery fired the first military salute heard in Berlin since January, 1914. Thousands visited the grave of Dr. Gustav Stresemann and placed wreaths there in gratitude for his share in bringing about the final evacuation. It was estimated that the armies of occupation had cost Germany a total of \$1,650,000,000.

India.—After a brief period of comparative quiet, Nationalist disturbances took another serious turn when Pandit Motilal Nehru, President of the All-India National Congress Committee, and Dr. Sayed Mahmud, its Secretary, were sentenced to six months' imprisonment. By way of protest, the Nationalists declared a two-day strike and 80,000 workmen left their tasks in Bombay alone.—Certain newspapers were called upon by the Government to deposit a sum of 2,000 rupees as a pledge of law observance in the future.—The trade return for April showed a decline of some 50,000,000 yards, as compared with April 1929, in the imports of piece goods. In certain quarters the belief was expressed that the decline was due in large part to Gandhi's boycott against British goods. An intensification of this campaign was planned for "Boycott Week," which opened on Monday, June 30.

Italy.—An increase in the tax on foreign-exchange

transactions to one and one-half per cent was decided upon by the Cabinet Council, Premier Mussolini presiding.

Tax Increase

Thus the revenue accruing to the Government from this source will be increased by \$35,000,000. Of this sum, \$25,000,000 will be devoted to military expenses, the allotments to be made as follows: \$15,000,000 to the army, \$5,000,000 to the navy, \$4,000,000 to the air force, and \$1,000,000 to the Fascist Militia. In some quarters it was asserted that this increased expenditure for military purposes was occasioned by France's plan to fortify the Alpine frontiers. However, in spite of a hostile tone adopted by the newspapers of the two countries there were no indications of any serious differences between the governments themselves.

Mexico.—While Mexican officials were meeting the international bankers in New York in an effort to conclude a new debt agreement, disorders were frequent throughout the country. The most serious

Debts and Disorders

occurred in Chihuahua, where Governor Almada was forced to flee after rioting broke out in the State chamber of deputies between agrarian supporters of M. J. Estrada and labor supporters of the Governor. The old national Agrarian party broke up when a new set of officers ordered members to vote for the National Revolutionary party in the July 6 national elections. On June 29, 30,000 paraded in Mexico City in support of this party. In the midst of this Ambassador Morrow arrived, and immediately got into touch with Government officials.—It was announced that the Cathedral of Mexico City had at last been turned back to the Church after extensive repairs.

Poland.—A demonstration which threatened to become serious took place in Cracow where 20,000 persons heard speeches by representatives of six parties denounce the dictatorship of Marshal Pilsudski and demand the resignation of President Ignaz Moscicki. The six parties, counting 160 deputies in the Sejm and representing an aggregate vote of about 5,000,000, form the democratic anti-Pilsudski bloc in the Parliament. The Government made no attempt to prohibit the meeting, but various means were used to diminish the number of visitors to the Polish capital.

Protest Dictatorship

Russia.—The work of the Communist party Convention in Moscow began on June 28 with a seven-hour speech by Joseph Stalin, General Secretary of the Communist party. Notable success was claimed in the accomplishment of the Soviet agricultural program. An era of full collectivization and the elimination of the Kulak as a class was declared, as well as complete triumph over all intra-party disputes. Said Stalin: "The Sixteenth Congress is the first in Communist history where there is no organized opposition which dares openly to attack the party line." In the official review of the work of the Communist International, in *Pravda*, activity was urged

Party Congress

amongst foreigners and Negroes in the United States. The members of the so-called Right Opposition, MM. Rykov, Tomski, and Uglanov, were forced to recant their expressions of doubt as to the success of the industrial and agricultural program. A storm burst on their heads and their political future was uncertain.

Final sowing figures published July 1 showed 96.3 per cent of the sowing program as accomplished. Spring sowing this year was said to be more than 14,000,000 acres above last year, and the total sown area was nearly 28,000,000 above the area actually harvested last year. Despite these optimistic reports of Russian conditions, however, a marked decrease of Soviet purchases in the United States was reported from Washington. In January 1930, total Soviet purchases from the United States were \$12,420,000, according to Russian official figures, as compared with \$3,098,000 for May, with indications of a still greater decrease in June. Increased purchases in England and Germany, however, were reported.

Scandinavia.—As part of Iceland's millennial celebration of the establishment of her independence in 930, representatives of five Scandinavian Powers, Iceland, Denmark, Sweden, Norway, and Finland, signed, on June 27, a treaty of friendship and arbitration on the historic law rock. They pledged themselves never to go to war, but to submit all disputes to The Hague Court and to accept its decisions without question. The signing took place in the open air in the presence of thousands of spectators. Departing guests from the United States expressed admiration for the comfort and excellent organization of the celebration.—A growing anti-Communist movement in Finland was reported as rapidly approaching a climax in the shape of monster demonstrations before the Finnish Parliament House in Helsingfors.

Peace Treaty

Spain.—The labor situation showed considerable improvement with the return of 8,000 iron workers to the Altos Hornos Works at Bilbao and with the calling-off of the strike among the Cordoba farm laborers. There was some uneasiness at Valencia and Zaragoza, however, and minor riots occurred at Granada but no serious disturbances were reported.—After declining steadily for a week the peseta sank to 9.05 to the dollar, its lowest level in thirty years. Par is 5.15 to the dollar. Government securities were only slightly affected, for there is no surplus paper in the country and the Bank of Spain has a plentiful gold reserve. Recent reports stated that the Government will move to restore the gold basis.

Economic Situation

Vatican City.—On June 29, in St. Peter's Basilica, amid scenes of great splendor, and in the presence of pilgrims from many lands, the Holy Father added ten new names to the calendar of the saints.

Canonizations

Seated in a special box were Father de Bodman, S.J., descendant of the family from which Jogues came, and the Vicar General of

Orleans, descendant of the Brébeuf family. Eight of the ten canonized were the first martyrs of North America who shed their blood in the first half of the seventeenth century, the Jesuits, Fathers Isaac Jogues, Jean de Brébeuf, Noel Chabanel, Antoine Daniel, Charles Garnier, and Gabriel Lalemant; and the lay helpers, Jean Lalonde and René Goupil. The others were Theophilus da Corte, of the Franciscan Order of Friars Minor, and the great controversialist, Robert Cardinal Bellarmine, S.J. May 19 was assigned for the Feast of St. Theophilus, Sept. 16 for St. Robert Bellarmine, and Sept. 26 for the Martyrs. The Holy Father, though obviously tired, bore the fatigue of the long ceremony quite well, thus allaying recent fears concerning his health.

The next day at a secret consistory, the following five cardinals were created: Msgr. Da Silveira Cintra, Archbishop of Rio de Janeiro, Bishop Liénart of Lille, Msgr.

New Cardinals Marchetti-Selvaggiani, Secretary of the Congregation for the Propagation of the Faith, Msgr. Raffaello Rossi, Assessor of the Consistorial Congregation, and Msgr. Serafini, Secretary of the Congregation of the Council. In an allocution delivered at the Consistory, the Pope deplored recent Italian legislation which, he said, favored Protestant proselyting in Rome, and was contrary to the letter and the spirit of the Lateran treaties. The Pope pointed out that, while no objection was made to other religions being tolerated in Rome, he would not have expected their efforts at proselyting to be favored to the detriment of the Catholic Church. To offset this proselyting, which has been going on since 1870, the Holy Father proposes to increase the number of parish churches and priests in the outlying districts of Rome.—In this same allocution, the Pope referred to the recently published White Book on Malta in which the Holy See stated its case. He denied that there had been any interference in politics either on the part of the Holy See or of the Maltese Bishops.—On July 2, the Pope conferred the red hat and cape on the five newly created cardinals. Many Bishops and the Brazilian Ambassador were present. In the name of all five, Cardinal Leme da Silveira Cintra the senior, read a speech of thanksgiving, expressing the gratitude of the new Cardinals and pledging that they would carry out the Pope's program.

Venezuela.—On June 18, Congress returned an unfavorable reply to the petition of the Episcopate asking for relief in the dispute between the Church and the President. It will be recalled that last November President Juan B. Perez expelled Bishop Montes de Oca because of his printed comments on the divorce of a prominent Venezuelan. The Bishops submitted their petition on April 11, and alleged that the Bishop had been expelled in flagrant violation of the Constitution and that he had been merely exercising his rights to set forth the doctrines of the Church. In reply, Congress denies the power to interfere with acts of the Executive, and refuses to enact new legislation pending the formation of a new Code of Laws dealing with relations of Church and State. It was

feared that this was but a prelude to a situation similar to that existing so long in Mexico.

League of Nations.—The draft of the Convention fixing the hours of salaried employes was adopted by seventy-eight votes to thirty-one on June 27 by the International Labor Conference. The draft limits the hours in commerce and in offices to eight a day and forty-eight a week, as had been done for industrial workers. The employers' representative at the Conference voted against the measure and the workers' representatives voted for it. On June 26, the Conference passed a second reading by seventy-five votes to thirty-three, the Convention establishing a seven-and-three-quarter-hour day for coal miners and regulating overtime and other working conditions. The vote was considered a victory for the workers and for the British Labor Government; for, although it did not shorten the day as much as was desired, it nevertheless got the competing countries to agree at least to a day of less than eight hours.—The British Government approved on June 27 the six-year appointment of Lord Sankey and Professor A. Pearse Higgins as British members of the Permanent Court of International Justice at The Hague.

Anxiety was felt at Geneva over the tension between France and Italy. A proposition was made by the British journalist H. Wickham Steed that neutrals such as the Dutch and Scandinavian Governments study this growing tension with a view, if they find a threat to peace, to exercise their right under Article XI of the Covenant of the League of Nations to force the League to intervene. However, hope was placed in formal negotiations between the French and Italian Prime Ministers, and League intervention seemed hardly practical.

France and Italy

On a recent visit to Pittsburgh, one of the Associate Editors of AMERICA, the Rev. John LaFarge, S.J., dropped in on Father Coakley to see his new Church of the Sacred Heart. While in the church, Father LaFarge saw a great deal and thought a great deal more. What he saw and thought will be set forth next week in his article entitled "The Three Wisdoms of Father Coakley."

As long as he lives, G. K. Chesterton will probably not forego the pleasure of exposing the follies of his fellow-men. Recently he came across an article in the press which caused him to say: "I never realized until recently how hard it is for a skeptic to remain sane." This is the first sentence of his article, "Antics and Ancestor Worship."

Hilaire Belloc will furnish a companion piece, "On Ignorance." In Mr. Belloc's opinion, "In the order of value of things to be known, first comes theology, . . . and after theology the rest is nowhere."

Church and State

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Our Growing Colleges

IN the course of a recent address, Msgr. M. J. Lavelle, of New York, said that if in his college days an administrator had thought of a Catholic institution with 800 students, he would have been deemed the dreamiest of impractical visionaries. Yet today, "Fordham University has more than 8,000." And to Fordham may be added at least twenty other schools, whose lists show a registration considerably in excess of 800.

It is true that in these larger institutions, the undergraduates form but a minor fraction of the total. Yet for some years, Holy Cross College and Boston College have registered more than 1,000 students in the courses leading to the bachelor's degree in arts or science, and, unless we are in error, the number of undergraduates at Georgetown and Fordham is now around 1,000. A complete survey would probably show other schools with an equal number of undergraduates. The contrast with 1880 is indeed remarkable. Our schools have grown, not because of forcing methods, or even of intensive advertising, but simply because of an increasing need which they could meet.

The growth, then, of the college is natural. But the lay observer cannot help asking to what extent the modern college can offer the advantages which were common in the days when all our colleges were small.

In his address last month at the University of Buffalo, President Hamilton Holt, of Rollins College, observed that to rank a college by its "rate of expansion" was to apply a worthless standard. Bigness was not to be confounded with greatness, and the mere fact that a college enrolled more students today than it did ten years ago, did not necessarily mean that it enrolled better students, or could give better care to those who matriculated. And Dr. Holt did well to utter his warning to the college to beware of "the impulse to expand, the glorifi-

cation of research at the expense of teaching, and the lack of human contact between the teacher and the student."

It may be suggested that the chief peril to the rapidly growing college lies chiefly in the lessening contact between pupil and teacher. Men who matriculated even as late as the 'nineties can remember that much of their education was derived from talks about books and men and things in a teacher's room, while the blue smoke curled in the darkening air, and under that friendly inspiration all things seemed possible to youth. Mark Hopkins' definition of a college has been subjected to cynical criticism; but who was it who said that education at its best at Oxford consisted in lounging in an easy chair, and being smoked at by a tutor?

Can the professor of ethics who lectures to sections of 250 young men or women form the contacts which were possible to his brother of 1890, who sat at a table with ten or twelve young men gathered about him? Certainly, his task is harder. It has long been a complaint at the secular schools that students who came from afar to sit at the feet of famous men, and to question them, perhaps saw them half a dozen times a year, and then only to listen, not to interrogate, and still less to discuss. In our old-fashioned, retrogressive, mid-Victorian, and recalcitrant fashion, we confess a preference for the college that ceased to be in the 'nineties, with its student roster of barely a hundred, and a president who taught philosophy or mechanics.

But to bring it back is, perhaps, as impossible as to arch Broadway with elms. The best we can hope for is an attempt to keep intact in our schools those friendly relations which greybeards recall with delight, and to which they attribute whatever they have of culture and of insight into life's problems.

An Appeal for Communism

WE are in receipt of an application blank which, properly signed, might constitute us a member of "The Communist Party of the U. S. A." For this thoughtful consideration, our thanks are tendered. But even in those self-indulgent dreams, during which we attribute to ourselves many excellent endowments, never noted by our closest associates, we have never felt the presence of those gifts which make a good Communist.

A Communist, it always seemed to us, is a person who must be ready at a moment's notice to become vastly excited over a trifle. The statement which accompanies the application confirms this impression. Messrs. Foster, Minor, Amter, and Raymond, are now in jail—or, possibly, out on appeal—after conviction on a charge of violating sundry municipal statutes and State laws. Whether these gentlemen are in jail, or at large, cannot make much difference, it seems to us, to the unemployed, and we fail to understand how they can magnify their difficulties with the police, into "the Struggles Led by the Party of the Worker." If we are not in error, these gentlemen did not lead even the parade of the Communists some months ago. While their followers walked, they paid their nickels to a grasping corporation, and were

conveyed to the City Hall in the comparative comfort of the subway.

No world-shaking interest is at stake here. But it seems to us that few of the unemployed can earn bread and meat for their families by working for the release of Messrs. Foster, Minor, Amter, and Raymond.

A Dean's Discourse

IT was a learned discourse which Dean Pound, of the Harvard Law School, delivered at the Boston convention of the National Conference of Social Workers. Yet it must have left many of the audience in a state of bewilderment. Crime, said the Dean, is no longer a local problem, since "lawbreakers extend their organized efforts over many States." It is, therefore, a national problem.

But the Dean does not suggest a national police force. What he asks is "cooperation" between Washington and the States, in a truly "Federal" plan which will avoid the extremes of slackness and bureaucratic centralization. Unfortunately, however, as the Dean confesses, the average layman puts no trust in these large understandings, and the dislike of the lawyer for them is traditional. This combined dislike and distrust "is a serious obstacle to the development necessary to bring our system of law enforcement abreast of the demands made upon it under the economic system of the times."

This obstacle certainly exists, and it is more than serious. It is fatal, and until it can be removed, the "spirit of cooperation and the habit of working with co-ordinate agencies as a matter of course," can never be more than a dream. We do not mean to imply that all the fault is to be found on the Federal side, although the reign of Prohibition has often made us wonder what the Constitution means to an enforcement official. Good government in the States is almost as rare as good government at Washington.

The remedy is in the hands of the people, at least, theoretically. In theory, law makers and administrators are elected by the people. In practice, most of them are elected by back-room caucuses of politicians some months before the primaries. They know that when good citizens remain away from the polls in utter disgust they can elect any creature of their own, whether the elections be Federal or local. These creatures then enact legislation at Washington and in the States, and utter various administrative decrees. Between the two sets, the results are such that the only possible cooperation would be a cooperation which, with Dean Pound, good citizens would consider disastrous.

Instead of talking about cooperation with Washington, the people of the States would do much better by insisting upon a clean-up at home. It can be done; in a series of articles recently published in the *Chicago Tribune*, Mr. James O'Donnell Bennett shows how it was done in the city of Milwaukee. Criminals keep clear of that city, because Milwaukee captures criminals, and punishes them. Mr. Bennett cites the example of a Milwaukee court which finished a criminal docket in one day. In Chicago,

a Chicago attorney informed him, the docket would have run over several weeks. In another case, a gang of gunmen, fleeing from Chicago, unfortunately stopped off in Milwaukee. The account is almost incredible, but we are assured that the criminals were caught on the very morning of their arrival, sentenced to thirty years late in the afternoon, and evening saw them on their way to the penitentiary. To the criminal, Milwaukee is "a bad town."

It is foolish to hope for national reform when we do not reform even the Eighth Ward. The theory of citizen control in this country may one day be vindicated; it must, if crime, now a national problem, is to be checked. But the beginning must be made at home.

Doles for the Aged

MORE than 20,000 septuagenarians in the city of New York are hopefully looking forward to the old-age pension authorized last month by the legislature. The first payment will be made on January 1, 1931.

Governor Roosevelt is disappointed that the legislature did not devise a more generous plan. Still, it is a beginning, and can be improved. A few years of experience will teach us much. It will show, in particular, where retrenchment can be made, and in what cases the pensions should be made larger. It may even show that we have gone at this phase of relief in the wrong way.

To qualify for the pension, the applicant must be seventy years old, a citizen, unable to support himself, with no children, or other persons able to provide for him. He must not be an inmate of any public or private institution, nor in need of institutional care. He must have been a resident in the State for ten years, and in the city of New York for one. If accepted by the Commissioner of Public Welfare, he will be presented for a pension, the amount varying, according to classes. But the average will be about \$240.

One who faces what may yet remain of life, on an income of twenty dollars per month, must have a stout heart, if he is to face it bravely. Surely, this dole is preferable to the custom of parting aged couples, who are then sent to the poor house, or, as has happened, to the county jail. But it is a sad commentary on our economic system, that in the richest country in the world, destitution must so often be the lot of old age.

It is well to give these poor old people their daily dole of seventy-seven cents. It would be better to increase the dole, and insure these aged children at least a life of frugal comfort. Best of all would it be were the State to shatter into nothingness the economic system which can force old age to choose between the jail, the poor house, starvation, or a pittance of seventy-seven cents per diem.

There alone is the real remedy. We confess to no high confidence that the State will use it. Most of us are content to dawdle along in the old way, with no particular thought of the little comforts which old age needs. Dawdling is certainly more expensive to the State. But it gives most of us less immediate trouble.

The Falling Birthrate

THE population is growing so rapidly, we are told by a modern sociologist, that within two or three generations there will be neither food nor elbow room for surplus millions. For this stock argument, no evidence has as yet been assembled; indeed, what there is of evidence points the other way. The stock argument assumes that certain factors, among them the excess of births over deaths, will be steadily progressive; while other factors, such as agricultural methods and the opening of tracts now uninhabited, will remain static. Whatever show of pertinence may be made in other countries, the argument is surely wide of the point in the United States, where the birthrate has been falling for some years. It insults our intelligence, as it outrages our sense of decency.

A current bulletin of the Department of the Interior registers a steady decline for the last fifteen years. In 1928, a marked diminution in pupils in the elementary grades was observed in a number of large cities. A study by the Bureau of Education indicated a decrease, in certain chosen groups, of nearly one-fifth, as compared with 1915, and the decrease was attributed to a falling birthrate. In these groups the rate had dropped from 25.1 to 19.7; as a result, even in rapidly growing cities, there are fewer children in the schools, and all signs point to a further decrease.

In 1920, there were 4,320,000 children in the first grade. Six years later, with a population increase of about ten per cent, there were less than 4,000,000. Chicago has reported a rapid increase in population, yet while its schools had 260,872 children in the first six grades in September, 1924, the enrolment was smaller by 6,206, in 1929. Experts in the Bureau are confident of a further decline in the elementary-school population within the next decade.

We need not seek far for the reason. In some of its aspects, it is so near at hand that it can be read in the thinly disguised advertisements of contraceptive devices, published in our magazines and newspapers. Even granting the desirability of fewer children—which would be an absurd and impious concession—the stamp of approval cannot be affixed to the unnatural methods by which it is proposed to make them fewer.

Substantially, all without exception imply avoidance of duty. Continuance in that character-breaking course means moral ruin to the individual, and, ultimately, ruin to society. We need not base condemnation upon reasons drawn from supernatural religion, or upon the morality which supernatural religion inculcates. Nor need it be observed how readily the contraceptive may be made the protector and the promoter of promiscuity. That is true enough; and any scheme to further the use of these unnatural devices, while restricting them to married couples, is so absurd that, today, it has been generally abandoned in favor of the free and unlimited use by all who desire them. An exception for one means that exception becomes the rule for all.

Marriage, with all that honorable marriage makes

obligatory, is not only a right. It brings with it duties. To assume the rights of the marital state, and then to blast the natural consequences of marital relations, by means of physical or chemical devices, means disregard of obligations which upright men and women meet with honor and fidelity. It is a breaking of faith, and a crime against nature.

We need not greatly fear an overpopulated United States. But what will bring us quickly and surely to national ruin, is a generation trained to reject duty, and to rule its conduct by animal appetite. What are we doing to avert that most dreadful calamity? With little or no religion in our schools, what guarantee is there for the future?

Our Deserted Farms

COLIN is leaving his fields. The pipes of Pan have lost their lure. Phyllis has bidden farewell to her sheep on the shady hillsides, and last week, she departed for the city, a happy, if dusty, passenger on the inter-urban 'bus.

This flight of the country people is becoming serious. For 130 years we were a rustic people. Not until 1920 did the census figures disclose a slight preponderance of city dwellers. The complete reports of the census of 1930 have not been published, but the figures for a number of the larger cities and of rural districts in the Middle West and the South, indicate a dwindling farm population. Dr. C. J. Galpin, of the Bureau of Agriculture, quoted by Dr. Louis I. Dublin, writes that in 1920 the farm population was about 31,000,000. He thinks that the figures for 1930 will show a loss of at least 3,000,000. Dr. Dublin believes that our urban population will be about fifty-eight per cent of the total. The shift in the last decade is unmistakable.

It is quite true, as Dr. Dublin observes, that in a real sense the history of the United States "is the story of the gradual conversion of a rural population into a nation of city dwellers." In 1790, we constituted an agricultural people. Jefferson hoped that we would always remain in that state, for Jefferson disliked cities as much as Hamilton loved them. What cities we had before 1800 were little more than trading posts for the convenience of the farmers. Philadelphia had only 42,000 people at that date, and only seven other towns had a population greater than 8,000. Even as late as 1880, only one-third of the people of the United States lived in cities which had more than 2,500 people.

Since that time, however, the trend to the city has been steady. As industrialism grew, the trend became stronger, and was reflected in the popular literature of the 'eighties, with its set picture of the country boy who went to town, to become either the town's prize drunkard, or the president of its leading bank.

What is to become of the farm? The radio, the telephone, and the Ford, have done much to destroy its old isolation. Industrialization and good agricultural schools may yet restore the farm, with more than its ancient profit, and little of its pristine drudgery.

Financing for Farmers

ROBERT STEWART

MANAGEMENT in agriculture has important problems for solution which do not pertain alone to production. One of these problems has to do with methods of financing the operations of the farm not only for production but for marketing as well. While there is more capital invested in agriculture than in any other line of industry, it is widely distributed among a large number of small units.

According to the agricultural census taken in 1925, there are 6,371,640 farms in the United States. Of this number, 3,838,305, or sixty per cent, are farms less than 100 acres in size and with a capital investment in land and buildings of only \$53.52 per acre. A business plant concerned with the manufacture of food that has a total capital investment of only \$5,352.00 is a small business proposition which has unique problems of financing all its own. These problems are further complicated by the fact that a large percentage of the farmers do not own the land they farm. Of the total number of farmers in the United States, 2,462,608, or 38.6 per cent, are tenant farmers who have little collateral to offer for loans. Problems of financing in agriculture are, therefore, unique and consequently often very difficult.

Management in agriculture is further handicapped in financing agricultural operations because of the almost universal conception that farming does not and cannot pay a profit. Capital for use of management in agriculture, therefore, is not available by the issue and sale of share stock, as it is in industry. Without these devices for raising capital for industry, industrial operations would be seriously handicapped and industry could not have developed and accomplished the wonders in America that it has accomplished.

The small-unit type of farming and the poor conception in which farming is held by those having money to invest makes this form of raising capital practically unknown in agriculture.

Important contributions have been made toward solving some of these problems of finance in farming by the establishment of the Federal land banks and the intermediate credit banks for short time loans. Important as these efforts are for farming, they still fall far short of solving many of the problems in finance for agriculture. The whole credit structure of the country has been constructed with a view of the needs of industry in mind, and little attention was given to the needs of agriculture for credit until about the beginning of the War.

Just prior to and during the War, several acts were passed by Congress designed to improve the credit situation affecting farming. The first of these was the Federal Reserve Act itself. This act of Congress, approved December 23, 1913, authorized national banks to lend money on approved farm mortgages. The peculiar needs of the farmer for credit were recognized by the provisions of this act and the farmers' paper was given a

maturity period of six months. On February 25, 1927, an amendment to this act authorized any national banking association to make loans upon real estate, including farm lands, within the bank's Federal Reserve district or within a radius of 100 miles of the bank, irrespective of district lines. Thus much aid was extended to agriculture as such loans can be made to within fifty per cent of the value of the farm lands concerned.

The Federal Farm Loan Act provides excellent and extremely satisfactory credit for the farmer for purchase of more land on long-time amortized payments at low rates of interest. It was the original intention that farmers should own and operate the system but the administration of the act has not been in accordance with this intention. It has not always been as soundly managed as is desirable nor have the farmers in some cases been worthily served, but on the whole it has played and is playing an important part in furnishing adequate credit to the operating farmer.

Closely allied to the land banks are the joint-stock land banks, which have in some cases made excellent records of service to the farming industry. In others they have been submerged entirely beyond excuse or justification. Under the act creating these banks it was provided that only individuals could borrow money for the purpose of buying land. Such loans can be transferred to a corporation only on the approval of the bank's board. This is a serious handicap to the development of corporation farming which in my opinion offers the best and highest hopes for the development of the highest type of farming in America to-day.

Ordinary commercial credit is not adapted to farming operation. The ninety-day-credit period in vogue on commercial paper is not suited to the slow turnover in farm operation. It requires three years to produce a beef steer and at least nine months to produce and market most farm crops. Since the country bank is usually linked up with the city bank it is difficult to get the commercial banks to make the necessary adjustments to meet these requirements of farming. Thus the Intermediate Credit Act was passed by Congress and designed to fill this gap in farm credit. Under the provisions of this Act money may be borrowed on the basis of warehouse receipts for a period of nine months at a low rate of interest. This permits the farmer to market his crop under the most suitable conditions. But few farmers have any conception of the purpose and operation of the act and it seemingly is no one's business to inform them of the facts in the case. As a result very slight advantage has been taken of the facilities of the act. The volume of loans by intermediate credit banks is not impressive.

One of the most important principles of successful management in business is to get the goods produced to the consumer in the most economical manner so that

the benefits of low cost of production may reach him. In agriculture the farmer has allowed others to finance the marketing of his product. The livestock buyer, the wool, fruit and grain buyer, have all financed the sales of the farmer's products. An interesting independent sales organization has thus sprung into existence which finances and controls the sales of farm products in which the farmer has no voice and the consumer receives little benefit. The new Federal Marketing Act is designed to correct this situation by financing co-operative marketing associations. The bitterness with which this act is being attacked by the middlemen, who have hitherto controlled the sales of farm products, indicates that it may be an extremely successful addition to the credit machinery de-

signed to assist the farming industry, although the act is too new in its operation to justify a prediction.

There is apparently plenty of credit machinery available for agricultural operations. The machinery frequently does not work because of the lack of proper knowledge of its use by the farmer on the one hand, and lack of interest on the other by those who control the financial machinery of the country. Above all, farmers need to have a clearer idea of the uses of credit and ways of obtaining it. When the vast investment in farm lands, equipment and buildings is mobilized and properly used for credit for farm operations the credit situation affecting agriculture will be much more satisfactory than it is at present.

Canada Honors Her Martyrs

FRANCIS TALBOT, S.J.

WHILE the decree of the canonization of the North American Martyrs was being solemnly proclaimed in the mother church of Christendom, St. Peter's, Rome, by his Holiness, Pope Pius XI, a celebration of the same event was being held at the home which the Martyrs had built for themselves nearly 300 years ago, a few miles from what is now the town of Midland, Ontario. To this sacred spot and to the Martyrs' Shrine which stands impressively upon the hill above the old Fort Ste. Marie there came pilgrims from the Provinces of Ontario and Quebec, from the Western Provinces and from many parts of the United States.

More than 12,000 and something less than 15,000 people climbed the hill of the Martyrs on June 29, the day of the canonization of Saints John de Brébeuf, Isaac Jogues, Gabriel Lalemant, Anthony Daniel, Charles Garnier, Noel Chabanel, René Goupil and John Lalande. Some 2,000 pilgrims from St. Michael's Cathedral, Toronto, under the direction of the Rector, the Rev. Gerald Kirby, alighted at the little train shed marked "Martyrs' Shrine." They marched up the hill in procession, men, women and children, singing hymns as they came. Shortly before they arrived, that nationally known Indian missionary, the Rev. Joseph Cadot, S.J., white-bearded and patriarchal, came with his dark-skinned delegation of Ojibway Indians from the Bruce Peninsula. The evening before, a caravan of automobiles brought the large pilgrimage led by the Rev. L. Marchand from the French Settlement, near London, Ontario. About 3,000 automobiles, bearing varied licenses, almost every one of them carrying a capacity cargo, were parked along the terraces. Notable among the visitors were the representatives of the Province of Ontario, Hon. Charles McCrea, of Sudbury, and Hon. W. J. Finlayson, of Midland, Ministers of the Ontario Government.

From the first Mass in the Shrine church at five in the morning, and through all the Masses on the hour until the last at ten o'clock, the altar rail was thronged with communicants and with those seeking to be blessed by the relics of the Martyrs. There was an atmosphere of devotion and reverence hanging over the throngs that assem-

bled on the plaza in front of the Church. No voices were raised above a conversational tone, no loud laughs cut the air, no aimless milling of people disturbed the quiet order. As the time drew near to eleven o'clock, the groups began moving upwards on the grassy hill above the Church, and along the gravel road before the bronze groups of statuary which trace out the Way of the Cross. They formed themselves about the Twelfth Station, and the altar on which the open-air Mass was to be celebrated.

Had a Huron look-out stationed himself upon this spot in the 1640's, he would have commanded a view of wide expanse. Far to the right stretched the black-blue waters of Midland Bay, almost cut off from Georgian Bay by long fingers of vague promontories. Through the narrow strait of water connecting Georgian Bay with that of Midland, the Black Robes who are now Saints paddled their birch-bark canoes when they were coming to their home in the forests. The Huron watcher might have picked up a sight of the canoes as they bobbed up and down upon the restless waters. He would have seen them guide the frail shell into the little Wye River that flows far below at the face of the hill.

As he looked down from his vantage point, he could have easily followed them in their course between the tree-lined banks of the Wye. A mile or less from the mouth of the river, he would have seen them beach their canoe in the ditch that ran along the palisaded wall of Fort Ste. Marie. From his stand on the hilltop, he might have looked far out beyond the Fort where the Wye turned like a bent elbow and lost itself in the lowlands of swamp and shallow water known as Mud Lake, and away beyond that to the ridges of hills that stretch out toward Nottawasaga Bay where John de Brébeuf made his first landing at a Huron village.

The spot that the Huron watcher might have held was the spot at which the open-air Mass was celebrated. It offered a panorama of shimmering lake and winding river, of softly undulating fields and carpets of tree tops, under a speckled sky of pale blue and white. Thither came the worshipers and ranged themselves in rows upon rows upon the slope of the hill. As they knelt and as they

rose, the thousands of people grouped before the altar seemed to sway like wheat under a gentle breeze.

The celebrant of the Pontifical High Mass was the Most Rev. Neil McNeil, Archbishop of Toronto. Despite his seventy-odd years, disdaining any vehicle to carry him up the steep slope of the hill, he marched up bravely in procession. Assisting him at the Mass were priests of the diocesan clergy from his own and neighboring dioceses and members of the Order of which the new Saints were such loyal sons. The Cathedral Choir from St. Michael's, Toronto, sang the Mass, and their voices were carried by amplifiers to the far ends of the hill. After Mass, Msgr. F. J. O'Sullivan, Rector of St. Augustine's Seminary, Toronto, delivered a most eloquent and inspiring sermon.

Commemorative exercises were held in the early afternoon amidst the ruins of Fort Ste. Marie, built under the direction of St. Isaac Jogues and at the command of St. John de Brébeuf, in 1639. The historical address was delivered by the Rev. M. Carroll, Pastor of St. Peter's Church, Orangeville, Ont. He carried one's thoughts back through the centuries to the time when this acre was sanctified by the Black Robes who became Saints. They had carried here the very stones upon which the pilgrims stood, and mixed with their own hands the mortar that still cements the stones together. Here was the chapel in which they prayed and said Mass, and there was the hospital in which they cared for their sick savages. Here was their home which they themselves had builded as a retreat from the world of barbarism and savagery in which they lived. Through the gates of their Fort they sallied forth on their missionary tramps through the tangled, treacherous country and back to the gates they came for a hearty welcome from their religious brethren.

It was from the bastions at the lower end that the Fathers had one morning, in March, 1649, seen the volumes of yellow and black smoke hurtling high into the heavens above the uplands three miles away in the direction of the mission of St. Louis. They knew that Fathers John and Gabriel were in the village and they also had good reasons for suspecting that the village had fallen before the Iroquois invaders. Anxiously they waited for news. Then came Huron runners, distraught with fear and terror. They hurled themselves into the Fort and announced breathlessly that Fathers John and Gabriel had been captured by the Iroquois and had been tortured to death at the mission of St. Ignace II, six miles beyond. A few days later, the mangled and charred bodies of Saints John and Gabriel were recovered and brought back to the Fort and buried in the little cemetery nearby.

From this sanctified spot, the pilgrims once more wended their way across the small stretch of level ground and ascended the hill for the devotion of the Way of the Cross. The Rev. W. C. James, Director of the Church Extension Society of Canada, read the points for meditation and said the prayers. As he moved, a huge globule of people moved with him and gathered in mobile patterns about each station rising on the hill. Meanwhile, all through the day, in the chapel and along the pathways, the priests of the Shrine and the very zealous visiting priests were kept busy applying the relics of the new Saints to the

afflicted and to the well, for all were eager to venerate those whom the Church had this day honored.

From the palisades about Heaven, the eight newly recognized martyrs must have looked down with joy upon their former home in Canada. The scene of bay and lake and river, of lowlands and ridges of hills were once familiar to their earthly eyes. But the lost sheep that they came to save, these were all gone. The red man died away as the trees of the forest. The Huron was cut down by the Iroquois exterminators; the Algonquins were massacred or frightened away by the same enemy and sought far lakes; and the five nations of the Iroquois who had made a shambles of this land fell victims to the white man of New York, and by a strange dispensation of Divine Providence sought the protection of the Black Robes in Canada whose brothers they had sent to Heaven as martyrs. The Huron and Petun villages have been ploughed out of sight. The dense forests have been carried off as timber, in boats and trains. But though Huronia has suffered change since 1650, it is not an alien land to the Martyrs. For here is a perpetual place of prayer established above the Fort Ste. Marie that was their home of prayer on earth.

What a Tourist Saw at Trent

HERBERT D. A. DONOVAN

AMERICAN Catholics traveling through Europe seldom fail to be impressed, are always entertained and usually edified by their visits to the great shrines of our Faith on that side of the Atlantic. However much European practices in minor details of religious observance may differ from those in vogue in the churches of the United States, we Americans experience many a thrill in viewing the magnificent cathedrals of Europe, in seeing the richness of their art and the splendor of their ritual. Much more might profitably be done in organizing properly conducted trips for English-speaking Catholics to the many shrines whose history has so profoundly affected the Church; but in the meantime, it cannot be said that we are insensible to, or neglectful of the glories of Rome, of Assisi, of Lisieux and of Lourdes.

But what of Trent? Trent was the city chosen to be the seat of that epoch-making gathering that, in the darkest hours of the anarchy produced by the so-called "Reformation," met and accomplished the work that rolled back the waves of heresy, saved most of Europe, and consequently of Europe's colonies, to the Church, and gave our Faith the solid systematic expression, both in dogma and in practice, that has ever since been maintained. In the accomplishment of so stupendous and significant a work, the hand of God must have been no less effective, even if not so patently evident as in the miracles which draw us to the shrines of the saints.

To any Catholic, therefore, who approaches the scene of this momentous event, a visit to the spot ought to make a great appeal; and so it did to me. Finding myself set down for a day or two in one of the beautiful towns of the South Tyrol, on my way, *via* historic Brenner Pass, into Central Europe, I immediately resolved to devote

a little of my short stay to a visit to Trent. After that visit, I felt well repaid, and I hope some of my fellow-Catholics will sympathize with my enthusiasm and share my satisfaction.

The Trent of today is a sleepy old city, evidently living—as so many other historic towns do—on the memory of past glories. Like the other towns of the Trentino, it feels the domination of its new Italian masters very clearly, although probably with more patience than its northern neighbors, Botzen and Brixen; for Trent has a greater population of Italian descent than have they. Italian militia are much in evidence, and the chief square is now the Piazza Vittorio Emmanuele, and the chestnut-shaded old main street has taken unto itself a new name—"Corso 3 Novembre," in commemoration of the recent anniversary when its latest conquerors came riding in.

Little evidence of these modern movements is to be seen in the stately old churches which saw the history made which the world associates with the name of Trent. Almost side by side they stand, the "church of the Council," St. Mary Maggiore, and its larger neighbor, the Duomo; and both are within easy walking distance of the railroad station. After the grandeur of Roman basilicas they appear very plain and to the eyes of an American, it must be confessed, there are features of them that are almost shabby. But, be not hasty and capricious in your criticism, O tourist; your feet are walking here on holy ground!

Outside the doors of St. Mary's, "dedicated to the Mother of God, and affiliated to the Liberian basilica," stand two statutes, one of them of St. Peter Canisius. As I entered I could scarcely believe that this relatively small church could be the seat of the deliberations of the famous Council; for I had seen much larger churches in many comparatively insignificant towns, during my preceding weeks of travel. The interior is plain and devotional. Fixed pews, contrary to the customary Italian usage. Always a few worshippers going and coming, though the hour was mid-afternoon of a warm spring day. The sound of hammers came down from the scaffolding which surrounded and hid the great organ—reputed to be one of the best in Europe—perched high up at the side of the high altar. Only four chapels, and those rather dim and worn-looking in their artistic embellishments. But not all is humble and obscure. For, casting one's eyes upwards, one sees proudly dominating the very center of the ceiling of the nave, a glorious painting. It represents an assembly of churchmen seated in semi-circular rows on either side of a draped, empty throne. On the steps in front are seated two angels, one holding a lamb while the other confronts him in an attitude of admiration, with upraised hands. Another angel carrying white flowers descends the steps toward them. From the clouds above, the Blessed Virgin and her court look down upon the scene. Below this painting are inscribed these impressive words (I translate freely from the Latin):

Here, the teaching of our holy religion was defined and set forth, here the discipline of the Church was restored, the pursuit of knowledge and piety was promoted among the clergy, and the morals of the people were established on a solid footing.

And we are quite sure that we stand in the Church of the Council. Yet another triumphant note, of even more personal appeal, is struck by the inscription placed on a tablet set in the right wall, beside the altar:

Whoever enters these precincts with due ceremony, to worship Christ in best and truest fashion, (let him know that) *here* [The single Latin word "Hic" occupies an entire line by itself, for emphasis.] the great Ecumenical Council which had been first assembled in this great temple, having held nine sessions during the years 1562 and '63, was dissolved; the perversity of heretics was shattered, correct teaching and discipline was established, and peace restored to the Christian world; Pius IV being Pope.

Surely, the simple old church has reason to "point with pride" to that achievement, and there ought to be many visitors to share in her triumph.

The Cathedral of Trent is a huge old building, with a tremendously high ceiling, cross-ribbed and decorated with gold rosettes. Over the main door is a rose window, and in the transepts similar shaped windows, but of plain glass only. The nave is separated from the aisles by fourteen fluted pillars of massive stone. From the floor near the main door, two curious stone stairways—whose entrance is fortunately closed—climb the side walls, without any outer railing, evidently leading to a small balcony far above, looking toward the high altar. It seemed to me that the ascent would demand quite a degree of courage, and no little Alpine skill! The ancient pulpit looks very unworthy of its surroundings, and is evidently fallen into a state of decay; there is, in fact, a notice appealing for funds for its repair.

As I passed around the aisles, I heard the voices of the canons, chanting their office, coming down from the choir stalls as from a far distance, and met one or two other tourists wandering about; but I observed no evidence that the old cathedral is aware of the present, save a simple notice which tells that Flemish tapestries—of previous centuries, of course—are to be seen by applying to the verger in the sacristy; having admired the marvellous "Arrozzi" in the Vatican Galleries, I did not accept the invitation.

Let us hope that, as tourists of our faith come and go through Europe, more and more will they turn aside from the beaten paths to look upon the scenes of this great milestone of the past, and to thank God for the "glory that was Trent."

BLOSSOMING PLUM

Last night she held a cloak against the world—
A frail white garment that the moon had made
Of petals fashioned into star designs
And woven on a warp of meadow shade.

She is a lady delicately framed
And those who pass her by will never guess—
Seeing the pale aurora of her form—
The sudden sorcery of her caress.

Pluck you her garment at its faintest fold,
Patched by moon madness where the cloth is bare,
And you will know her for the wraith she is—
Clutching your pulses in her scented hair.

RUTH E. HOPKINS.

Part of Our Debt to France

JAMES J. WALSH, M.D., Ph.D.

RECOGNITION of our debt to France for her aid in the Revolution has been so cordial that it scarcely seems possible that any of it had been missed. We have been grateful not only for the very substantial military reinforcements that meant so much at Yorktown, but also for the almost more important aid that helped to secure for us religious toleration. For it was contact with French Catholic military leaders and diplomats that dissipated at least some of the bigotry that was so rife in the Colonies to an extent that gave us freedom of worship according to conscience as one of the clauses of the Bill of Rights. Benedict Arnold's appeal to the Colonists after his treason, with its sneering reference to a "profligate Congress at Mass for the soul of a Roman Catholic in Purgatory" shows how much intolerance there had been; but the French changed all that.

There were other benefits due to contact with the French. The very cordial relations established between the two countries did much for culture and education, as well as the awakening of intellectual ambition among our people. These relations led a little later to the custom among forward-looking physicians on this side of the water, of making some at least of their medical studies in France. As a result of this we owe to the great French school of medicine of the early nineteenth century, especially as represented by Laennec, the discoverer of auscultation, and Louis, who did so much for clinical medicine in his day, the impetus to careful clinical observation which came to be the special characteristic of American physicians at this time. Such names as those of Gerhardt and Jackson are still in honor among us because of their magnificent work as clinical observers and they would have been the first to confess their obligations to their French teachers.

Until very recently, however, it was not realized or at least not properly appreciated that there was an even greater debt owed to France for what it did for American dentistry than that which was owed for medical inspiration. During the second half of the nineteenth century the United States came, and with every right, to be looked upon as the home of the best dentistry in the world. It has usually been assumed that that precious development of dental skill which gave us a leading position was due to American enterprise and progressiveness in conjunction with the better economic status of our people, but above all to the inventive genius of the American mind and the mechanical ingenuity which has resulted in so many striking American inventions in other fields of endeavor.

Undoubtedly this characteristic of the American mind exerted very precious influence on the high development of dentistry on this side of the water, but recent historical researches indicate that there was another and extremely important factor in the matter. While the

French troops were in this country during the Revolutionary War, they were accompanied by army surgeons who were well trained in the care of the teeth, experts in the dentistry of the time. The presence of these men provided a very favorable opportunity for the teaching of the principles and practice of French dentistry in this country. It is found now that this proved a magnificent initiative to American dentists of that day. This is a phase of American dentistry that has not been properly appreciated up to the present time or at least has failed to receive its due recognition, but it represents one of the most important chapters in the history of dentistry in this country.

In the *Quarterly Journal* of the New York State Historical Association (January, 1930), the presidential address of the president of the Association, Dr. Dixon Ryan Fox, professor of American history at Columbia, on "Culture in Knapsacks," has a special paragraph on this influence of French army dentists on American dentistry. Before the Revolution practitioners of dentistry in the Colonies were few, scattered and meagerly equipped. Many of them were ignorant itinerants who had come over from England, often after having exhausted their credit over there, and who went around doing odd jobs in surgery, including the pulling of teeth; or physicians with a side line, all too carelessly cultivated, which included care of the teeth. The French navy regulations required its surgeons to know as much as could be learned as to the scientific treatment of the teeth. An army advances on its stomach, said Napoleon, but toothache was considered the bane of the navy. Contact with these men was precious.

During the idle months of 1781 while the Allied forces were in camp at Providence, Dr. James Gardette and Dr. Joseph Le Maire not only eased the pain in many a Gallic jaw but also demonstrated the science to American visitors from far and near. These two decided to remain and practise in America but that is not what makes them most significant. During that season at Providence they systematically taught their specialty to an ambitious Yankee lad, Josiah Flagg, and, qualifying thus the first American dentist as by an apostolic laying on of hands, may be credited with transferring to America a science which was to flourish eminently upon its soil.

It would be very easy to think that after all contact with French dentists meant comparatively little for Americans with dental aspirations, no matter how receptive they might be, since dentistry itself even at its best in France had not reached the status of a practical and applied science that would prove helpful for the preservation and care of the teeth. It would be presumed that dentistry itself had not as yet developed and even the French knew all too little about it and could not of course be expected to pass over to others any more than they themselves knew, which was sadly limited in amount.

In recent years as the result of careful historical research we have come to realize that the French of the

middle of the eighteenth century knew a great deal more about dentistry than was thought even a generation ago. When the Dental Society of the State of New York held its annual meeting in May, 1923, they celebrated the bicentenary of the publication of the text book of dentistry which had been issued by Fauchard who is usually spoken of as the father of modern dentistry. His book, *Le Chirurgien Dentiste ou Traité des Dents* ("The Surgeon Dentist or Treatise on the Teeth"), written more than 200 years ago, consists of two volumes containing nearly a thousand pages. I was asked to deliver the memorial address on that occasion and I ventured to say that

It would seem almost impossible that anyone could have that much to write about the teeth and their maladies more than 200 years before our time, but Fauchard's book, instead of being a wordy compilation of useless information, is a very practical work founded on actual observation and anticipating nearly every phase of dentistry that developed in the modern time.

That would seem like the over-enthusiastic praise of someone fanatically partial to the subject, but only a little consultation of Fauchard's book is necessary to show that too much cannot be said in praise of his practical genius and his thoroughgoing powers of scientific observation. He has described a number of cases that he treated and there is no doubt at all of his ability to diagnose conditions as they actually were and his capacity to treat to the best possible advantage patients who were referred to him. As might well have been expected, Fauchard soon came to be looked upon by physicians and surgeons as a man whose opinion on the teeth was well worth while, so that a great many difficult and puzzling cases were submitted to him. It was his treatment of these that gave him the reputation which he has had ever since and which is so eminently well deserved.

One or two examples of his work will illustrate this. Orthodontia, that is, the straightening of teeth that grow in crooked in childhood because of various dental defects, is often thought to be a comparatively recent development in dentistry. Fauchard has, however, a very important chapter on it. The great French dentist described some of the conditions of deformed teeth that were referred to him and how well he was able to reform the dental arch. Sometimes it was comparatively easy to do this with the proper instruments but in many cases, much patience was required and the dentist had to be "adroit, ingenious and experienced." Many French dentists were rather inclined to think that it was useless to try to correct such natural deformities but Fauchard showed how well correction could be made. Many surgeons came to see him perform the manipulations necessary and went away convinced that he had opened up a new and very valuable field for both patients and surgeons.

Perhaps even more surprising than Fauchard's anticipation of orthodontia is his description 200 years ago of what we now call pyorrhea. The recognition of this is usually considered to have been so recent that it was actually given for a time the name of a supposed American discoverer of it and called "Riggs's disease." This is not the only case in which supposed discoverers have had their names conferred on diseases that were described by

observant physicians many years before. Fauchard's description is so complete and so objective that there can be no doubt that he was thoroughly familiar with the affection and he tried to do what he could for it, though without very much success.

Curiously enough, Fauchard anticipates another phase of our dentistry very interestingly. He describes a number of curious cures for toothache and of curious remedies for the preservation of the teeth. He says that he would not bother his head about mentioning such things in connection with dentistry, only for the facility with which these preparations and their authors succeed in finding dupes, often even among supposedly intelligent people. He says that the charlatans who present these remedies make a great deal of money and that they sometimes even succeed in fooling members of the medical profession and those paying special attention to the teeth, though there is nothing in their pretensions to knowledge. We would be tempted to think that, if Fauchard were alive in our day, he would make great fun of many of the wonderful toothpastes, tooth powders, tooth preparations, tooth lotions of all kinds guaranteed to keep the teeth healthy, though of course they do no such thing, for most of them are quite useless and not a few of them positively harmful. Except the advertising of cigarettes, the greatest feature in national modern advertising are these tooth preparations, and yet they are as a rule no better than the toothache remedies and tooth-preservation preparations which the father of dentistry scored so heavily.

The connection between American dentistry and this great father of French dentistry and his disciples especially in the army and navy in France, for Fauchard was himself an army surgeon to whom the military surgeons referred their cases of tooth trouble, is extremely interesting. It increases our debt to France in rather striking fashion. It also enables us to understand better than would otherwise be the case just why American dentistry received the impetus which made our American dentists during the second half of the nineteenth century by far the best dentists in the world, a distinction which we have maintained, so that ambitious students of dentistry in many countries of the world plan as far as possible to secure some of their training at least in our American dental schools. We are passing on the torch that the French handed to us 150 years ago.

MIRAGE

You were the water-lilies of still ponds,
Sequestered and serene, or like the ferns
That live in woods and quietude their fronds
Leaning, listening. You were the flight of terns,
The swallows of the sea, that rest on foam,
Or circle in a cloud against the sun.
You were the glow and flame of wood-fire; home,
Illumined at the door with moonlight spun
Out of the golden wake of sunbeams. Fair
You came and frail, the starlight in your face,
As one in dream. But now the world is bare,
A weedy field, a desert that arrays
A mirage on the sunny slopes of skies
To carve it on the mirrors of my eyes.

JOHN LEE HIGGINS.

Stalin, the Dictator

LEONID I. STRAKHOVSKY

IT was one morning in the picturesque city of Tiflis, former capital of the Georgian Kingdom and at that time the main town of the Russian Caucasus and the residence of the Viceroy, personally named by the Czar. The Erivanj Square was full of color and noise, as it was market day and Georgians, Armenians, Turks, Ossetins, Tcherkess and half a dozen of other Caucasian tribes came to the city from the plains of the river Kura or the mountains that surrounded Tiflis like a solid stone ring, in order to sell the product of their farming, cattle-raising or home industry and to make purchases in the town. The merciless sun was already getting high and its beams heated the air, the stone walls of the houses, the macadam of the pavement. Sheep were bleating, oxen moved lazily and the sound of bells hanging from their necks was drowned in the chaos of languages that filled the large square.

In the only shady corner of the market, handsome tall Georgians were selling beautiful daggers and sabers, elaborately decorated with silver and gold. In this group stood a solid-looking man, whose thick black moustache spread over the upper lip and nearly covered the whole mouth. He was talking to an old Tcherkess who had participated in the Caucasian wars, defending the independence of the mountain tribes against the invasion of the Russian armies under the command of the fiery and resolute general Ermolov. A few steps away from this group a blond man, looking foreign to this southern crowd, sat silently at the entrance of a little Turkish cafe. The time was nearly 10.00 a.m., and the heat became more intense every minute.

Then from the sunny corner of the square a procession appeared. Surrounded by a mounted guard a vehicle driven by two horses made its way through the market. It was a wagon painted dark green with small barred windows. It had the imperial crest painted on its sides, and it was transporting millions in banknotes from the railway station to the State Bank. But when it reached the shady corner of the Erivanj Square and was ready to enter the narrow street that led up the mountain slope to the great white building of the State Bank, suddenly one after another, four explosions shook the lazy hot air of that morning and in a second the wagon and the whole corner of the market was enveloped in heavy fumes of smoke bombs. Panic-stricken the mounted guard blindly opened fire in all directions. Women screamed, men shouted, sheep bleated, rifle and pistol shots cracked. Then the smoke screen faded away and the stupefied guards beheld an open and empty wagon, one of the men within it killed, the other wounded, the whole market place stirred up and fleeing as on the day of the great Tiflis earthquake, and the authors of the robbery vanished.

Thus the great Tiflis robbery, or "expropriation," to use the term that terrorists and revolutionaries had adopted in Russia at that time, was executed with the help

of the dark Georgian by the name of Djughashvili, alias Stalin, now dictator of a country with a population of 145,000,000 and of the blond, silent, foreign-looking man whose name is now a symbol of regenerated Poland, and another dictator, Marshal Pilsudski, at that time Stalin's friend and now his bitterest enemy.

This little story of Stalin's by-gone activity may serve as an introduction to a survey of his present deeds. It is only when you know the past of a man that you can judge his present actions. The Tiflis robbery showed Stalin to be bold, determined and shrewd. These are the main characteristics of the man who rules Russia today.

Lenin had no illusions about Stalin. He knew the part Stalin had played to pave the road to Bolshevism in Russia; he knew very well that Stalin was ambitious, unscrupulous and daring. These "qualities" were good enough for the time the revolution was made, for the time of fighting, of bold, determined actions, for crushing enemies and gaining power, but Lenin knew that Stalin was not the man to build up a government, to lead a country in one of the most extraordinary social experiments that humanity has ever witnessed. Therefore when Lenin chose his cabinet he reserved to Stalin a post of no great political activity, but one that needed a man of Stalin's qualities. He made him Commissar for the People of the East. Thus Djughashvili-Stalin became the man who broke down the Independent Socialist Georgian Republic and annexed its territory to Russia under the incorporation of the New Georgian Soviet Republic into the Union of Soviet Socialist Republics that had officially supplanted the name of Russia. During this activity Stalin proved himself to be a ruthless executioner, being responsible for thousands of cold-blooded murders in Georgia. It is certain that in Lenin's eyes he was invaluable so long as he was doing the job for which he was so well fitted, but when death neared, this greatest of destroyers made it clear in a letter to the Communist party that he did not desire to see Stalin become his successor.

So when Lenin died the Communist party or, better, the Executive Committee of the Communist Party, had to choose its new head. Trotsky considered himself as the natural candidate for the vacant post. But the members of the Executive Committee thought differently. They were willing to submit themselves to Lenin, but personal rivalry and jealousy prevented them from naming Trotsky, because they knew that Trotsky had the intention of fulfilling his "right" in following in the footsteps of Lenin and becoming another uncrowned supreme ruler of Russia. Therefore, not wanting to be subject to Trotsky's autocracy, which they deemed inevitable if Trotsky were to fill Lenin's place, they reached a compromise, which consisted in leaving Lenin's place vacant, but naming Stalin General Secretary of the Communist party. They thought that by this they would be safe in

remaining the virtual rulers of Russia, because Stalin—their creation—would be their servant in pursuing their policy. The authors of this compromise were Zinoviev and Kamenev, supported by Trotsky. Thus Stalin became the nominal leader of the Communist party against Lenin's will, but as a safety valve, as imagined by the then virtual leaders of Russia's fate.

We know now what happened. Stalin freed himself from the tutorship of that trio and sent Trotsky, Zinoviev and Kamenev into exile. The shrewd Georgian understood very soon that he alone would become an easy prey to his experienced opponents. Therefore he had to create for himself a party in the party. But how would he do it? Trotsky opposed him, accusing him of not following Lenin's policy. Trotsky used his brilliant speech and his biting pen in order to gain support of the people. Zinoviev and Kamenev, both experienced speakers, supported Trotsky. But Stalin could not use the same weapon. He was no orator, his writings were heavy and dry. But he occupied the post of General Secretary of the Communist party and he found out that he would always have the support of the party and of the Congress of Soviets, if he could dominate the executive power.

Now, according to the constitution, the elections of the Soviets, beginning with the village soviets, county soviets and so on, were controlled by the Secretary of the Soviet, who had to be a Communist. The secretary of the local soviet proposed the names of the candidates to be elected and generally the whole Communist ticket was voted by raising of hands. But if by some chance non-Communist members were elected, they were soon eliminated in the next election because the whole system resembles that of a pyramid. At the base we found the village soviets that elect members to the county soviet, those elect members to the provincial soviets, the latter in their turn elect members to the State soviet from where at last the members of the Congress of Soviets are elected in a final poll to reach the top of the pyramid. Only the big towns elect members to the Congress of Soviets directly, but here the Communist party has always had a majority because virtually only Communists may vote.

All through this elaborate organization the men that really have the executive power are the secretaries of the soviets. They are not elected from among the mass of the population, but from among the members of the Communist party and in many cases the elections are replaced by a simple nomination confirmed by a vote of approval. Taking into consideration the whole system, Stalin understood that the one who would have the support of the secretaries of the different Soviets throughout the country would be its virtual ruler. So whilst Trotsky and his comrades stirred up Moscow and the great industrial centers with their propaganda, Stalin proceeded by placing his own men as secretaries of the soviets. In the majority of cases he selected men without any education and without any talents, just plain Communists who remained, of course, infinitely grateful to him, because they never dreamed of obtaining such an important position.

Thus when the final battle between the "opposition"

—Trotsky, Zinoviev and Kamenev—and Stalin was fought at the Congress of the Soviets, which according to the Soviet Constitution is vested with the supreme power in the country, Stalin was confident because he knew that the same 800 men sitting in Moscow had gone through such a filter prepared by him and his supporters—the secretaries of the soviets, that he could blindly count on their votes. So it really happened and the "opposition" was defeated. Therefore we can now characterize the present situation of Stalin in Russia as a secretaries' autocracy. Thus if in the past Russia had witnessed the ultimate manifestation of royal autocracy, she is subject now to a new form of the same principle and the hopes that rose and the blood that was shed for freedom and man's rights—these noble seeds—have fallen on strange ground and gave growth to a horrible plant.

But at present there seems a new menace to Stalin's power rising in Russia. In the midst of the Communist party two new groups have formed, led by old members of the Political Bureau, the unit which represented the quintessence of the Communist party. There is a left wing and a right wing, Stalin and his partisans remaining in the center. And already the late joke coming from Moscow runs as this: "Now that Stalin has two wings, the question is—when will he fly?" Nevertheless it seems that Stalin's position still remains very strong and one of the indications of this is the fact of the reported attempt of Stalin to resign. One must be very careful in investigating this act. At the time of his bitterest fight against Trotsky, when the situation reached its crisis, Stalin spectacularly gave in his resignation from the post of general secretary. But this was done only in order to prove to his opponents that he was still powerful, because, naturally, his resignation was not accepted and resulted in a new triumph for Stalin. So this time too, the news of Stalin's resignation, as reported by the press, was true, but, of course, it was nothing but a strategic move in order to reaffirm his power.

Some people still think that the Bolshevik leaders may adopt one day the road of evolution. Certainly it is difficult to be a prophet and to deny this possibility at large, but as far as Stalin is concerned there can be no hope for adopting evolution as his policy. Stalin is tremendously ambitious and now that he has power, now that he is the ruler of 145,000,000 people—perhaps, the greatest ambition a man of the type of Stalin can have—he will cling to this power with all his forces. And this explains why Stalin will never give up his Communist policy, unless driven to it by force, because being uneducated, not clever but only shrewd, with no manners, no bearing, he would be almost immediately replaced by someone more fit than he is to be at the head of a Russian government. So as soon as the Communist party throws away its fundamental principles, a new class of population will be able to have its part in the government and this class of the population that did not espouse the Communistic faith would soon throw Stalin out of his place. This is obvious and Stalin knows it. Therefore he clings to his position and to the Communist principles that enable him to be backed by a majority of the Communist party.

Education

The Convention at New Orleans

PAUL L. BLAKELY, S.J.

THE weather in New Orleans was warm, but our welcome was warmer, and that more than evened the score. You were met at the station by polite young men, graduates of the local Catholic schools, and when at the first general meeting, his Honor, the Mayor, who looked most exasperatingly cool in his fresh linens, uttered the usual courteous remarks about the key to the city, you felt that they were unnecessary. His fellow citizens had already made you feel that you were no stranger, but one of the home folks. Hospitality is the custom of the country in these parts, particularly in this old Catholic city. During his well, but not favorably known, residence here, Ben Butler destroyed a good many things, but courtesy and traditions were not among them. Indeed, the memory of Ben only remains to point a contrast, if not, precisely, to adorn a moral.

It would be easy to write of the convention, as I have written of many of its predecessors, in a few set phrases, to convey the meaning that it was a great success. Happily, on all those former occasions, as on the present, it was both pleasant and easy to write that and tell the truth. I have not the earlier programs by me, but it seems to me that the New Orleans Convention, the first under the competent guidance of the new Secretary General, Dr. Johnson, will be remembered as unusual in the variety of the papers presented, and the range of the discussions that followed. I note, for instance, a report by Dean Schwitalla, S.J., Ph.D., of St. Louis University Medical School, on graduate studies, and turning to the last pages of the program, I find a whole flock of papers on the education of the blind, and of deaf mutes. Between these two types, I come across papers in primary and secondary education, papers on college problems, papers on seminary training, and a paper, brilliantly conceived and most useful in its development, by Dom Thomas Verner Moore, O.S.B., M.D., Ph.D., of St. Anselm's Priory, at the Catholic University. Dom Moore presented a subject which, as I have often pointed out in *AMERICA*, has not occupied our attention to the extent which its importance deserves, or, rather, demands, namely, the problem child in the parish school. Dom Moore's paper was discussed by Brother Benjamin, C.F.X., of Baltimore, briefly by the writer, and by others whose names he was unable to catch. Now that the subject has had its first hearing, and has been recommended by resolution of the parish-school department for further study and discussion, we hope to hear from Dom Moore again.

As was fitting, the convention began with a Solemn High Mass in the old Cathedral at which His Grace, the Archbishop of New Orleans, was the celebrant, and the Rt. Rev. John B. Peterson, D.D., Bishop Auxiliary of Boston, the eloquent preacher. Following the Mass the delegates adjourned to the Municipal Auditorium. In his address as President General of the Association, the Rt. Rev. Francis W. Howard, D.D., outlined briefly the work

of the Association in former years, with all of which he has been intimately connected, during a fruitful service which began in 1903 with the Association itself. The old problems remained, changed only in form, he observed, but also the old intelligence that could probe them, and the old courage that dared to press home the solution. In the great Encyclical on the Christian Education of Youth, the Bishop pointed out, we have the principles and the policy which will secure the continued success of our schools.

The Bishop's presidential address was followed by a paper from Father Raymond A. McGowan, of the National Catholic Welfare Conference, on "Education and the Industrial Commercial Situation." Father McGowan was frank, curatively frank, let us hope, and the gist of his indictment, which, in my opinion, is sustained by the facts, is found in the following paragraph.

Catholic public opinion in this country, and the activity and inactivity of graduates of Catholic liberal colleges, show that Catholic college graduates often lack precisely the consciousness that their religion is a way of life, that it must penetrate all of life, and that it must be the soul of their intellectual pursuits, occupations, and citizenship, as well as of their family life and devotions. Many Catholics are living a double life; the good life as commercialism sees it in their work, and in the more public of their relationships, and the good life as Catholicism sees it in their religious beliefs, devotions, and family life. They are not intellectually unified.

Dr. McGowan premised that he spoke under correction, and in this I follow him. Undoubtedly, there is a dualism which destroys many whose talents and occupations might have made them leaders. They have one conscience for business, and, as was disclosed in one of the early "investigations" of lobbyists for vested capital, some sixty years ago, another for religion. Of the truth of the Catholic religion, they have some conception, but of the fact that it is a rule of life, none. They have never read the Epistle of St. James, and would not see any applicability to them, if they did read it. Now if our young men and women are not trained at college to assess modern life, particularly as it touches educational and social life, in the light of the Gospel, will they secure that absolutely necessary training in the hurly burly of a world dedicated to the flesh and the devil? A principle read in an Encyclical, or in a dogmatic decree, and not applied to life, is as useless as a statute that lies forgotten, and at last unknown, in a code of civil legislation.

What is said of the failure of the college (if it be a failure and not what was, until recently, a necessary limitation) must be applied in its degree, to the secondary, and even to the elementary school. Only one in fifty of our children will finish a college course. What is to become of the forty-nine? Lectures in the pulpit, or out of it, night courses, Saturday courses, contacts with educated Catholics, and the like, have great educative force, but they affect, chiefly, a class of men and women whose works are already in admirable accord with their Faith. Surely, some provision can be found to safeguard the layman whose formal training ended with the eighth grade, or with a year or two of high school, and for his less fortunate fellows who had but a few terms in our schools. It must be found, if the clashing disaccord between Faith

and works is not to become more marked. That it will be found, I have no doubt. Where we must begin, it seems to me, is in the formal classes of religion. We need more teachers specifically trained for this most important of works, and better methods to coordinate it more easily with every other subject, so that, as Pius IX wrote, the very soul of the entire academic education will be our Divine religion.

The mass meeting, once a feature of the Association's conventions, made its reappearance this year, and was presided over by Archbishop Shaw. With him on the stage were Bishop Howard, of Covington, Bishop Byrne, of Galveston, Bishop Jeanmard, of LaFayette, and Bishop Peterson, Auxiliary of Boston. The address of the Bishop of Galveston was a learned review of the Church's perennial solicitude for the education of her children, and a touching appeal to Catholic parents to entrust their children to schools which prepare for citizenship in the courts of God as well as for citizenship in this world. Your correspondent then strummed on a string which he has plucked thin in these pages, and of his kindly auditors very few walked out.

Their courtesy was rewarded, for in an address presenting the layman's part in Catholic education, Dr. Francis M. Crowley, of the Bureau of Education of the National Catholic Welfare Conference, soon to take up a new field in the School of Education at St. Louis University, spoke to the hearts and to the intelligences of the fathers and mothers in the audience. Apart from all eloquence or literary skill, why is it that an address of this kind comes with such appeal and power when uttered by the lips of a layman? Is it because educated laymen, whose hearts and heads alike are thoroughly Catholic, are so few?

Sociology

Hobnobbing with Capitalists

R. E. HOWARD

THE breath of spring was in the air. The house needed sprucing up to be in tune with the season. I contracted with the painter to get busy on the first of the month. The day before, he called to say that he had to disappoint me; the painters' union had decided to go on strike. The members had been working for \$9.00 a day. They voted themselves \$10.00 a day. Of course, they will get their increase. Perhaps they are entitled to it. The thought set me musing. It means that a fellow-laborer, who receives \$3.60 a day for work fully as hard, must pay \$10.00 a day to have his house painted; \$12.00 a day to have his plumbing done; \$14.00 a day for his plastering. And so on down the line.

There is something wrong somewhere. It looks like heartless exploitation of the common laborer by the capitalist union. And yet, the union principle is absolutely sound. Why is it that only a small minority benefit by it?

A few days later I fell in with a manufacturer friend of mine. I do hobnob with that hated capitalist now and then, for he can be a delightful human being when he is not riding his open-shop hobby, and even when he is

riding it, he is interesting. I like to get his viewpoint. We generally agree to disagree, sometimes violently. Today he seemed in a particularly sullen mood. He is building a new home, a rather pretentious affair. Work is at a standstill because the carpenters have not signed the new scale, and hold up the job. Besides there is some jurisdictional union squabble as to who shall do what in the interior finishing. As a manufacturer, he has been fighting the unions successfully all his life. As a private citizen he is at their mercy.

He waxed eloquent on his favorite subject; union politics and union crookedness, the enormous salaries of the bosses, their indiscriminate calling of strikes, their callousness to anyone not under their jurisdiction. He went on to show how much more efficiently the business of the country is conducted on the open-shop plan. I am just reporting the conversation.

"We are often blamed for our determined opposition to unions. Their policy is no whit different from ours, except in this, that we take better care of our men. You realize of course, that the industrialization of the country is going forward at a rapid pace. Our machine production is on the way to dominate the world's markets. Such large concerns as the Bell Telephone Co., the Westinghouse, and the General Electric Co., General Motors, Ford, the moving-picture industry, the radio industry, either undersell European manufacturers, or have a business arrangement with them that works to the benefit of both. Cut-throat competition is a thing of the past. Hence our factories are expanding rapidly. Executives are looking for new production centers, so located that they can make and market their wares to the best advantage. At the same time they are giving more thought to their working personnel than ever before. Business cannot prosper unless the workers do.

"Four primary factors enter into the calculations of big-business enterprises: adequate power; good transportation facilities by rail, water, or both; favorable working conditions; recreational facilities. The first two factors are to be had in any one of possibly 200 cities in the country. Hence the presence or absence of the other two factors often determines the final location of a new plant.

"Favorable working conditions imply freedom from unions, labor agitators, strikes. That means the open shop. Large manufacturers insist that industrial peace is essential to their success, and to the progress of the community where they locate. To insure this industrial peace, they organize company unions, or workers' councils, and grant them a limited amount of power in the factories. They issue stock to the employees and give them ample time to pay for it. They adopt the group life-insurance plan, the employee paying a small share of the premium, while the company bears the larger part of the burden. Other plants have plans that provide for disability, death, or pensions, or grant their employees a two weeks' vacation with pay after they have been with them for a given length of time. Medical service is furnished to the workers free of charge. Nurses are in constant attendance during working hours to attend to minor injuries.

"All these measures exert a strong influence in turning workers away from the unions. The A. F. L. has failed to organize the workers in such basic industries as the automobile plants. When there is a reasonable degree of prosperity, the labor leaders are satisfied with conditions, so long as a few skilled workers' organizations are safe. They glory in the high wages enforced by sundry building trades, where the number of skilled men is kept at a low figure, and the remuneration is correspondingly great. And, it is exactly these union men who prey upon the millions of factory employees, whose wages are necessarily lower.

"With high-speed production demanded by quantity output and low costs, men over fifty do not readily find remunerative employment. The insurance premiums are too high. And besides, they cannot keep up with the machines. They must learn to save while they earn. At no cost to them, and at considerable expense to us, we provide facilities for a savings fund, and a remunerative reinvestment of these savings, when they total a certain amount. Far better thus to take care of superannuated workers, than to allow them to slow down production, or to raise their wages. The latter procedure might in turn entail raising the wages of hundreds of other men, and the cutting of profits, spelling the doom of business.

"Providing abundant recreational facilities for shop workers takes a large place on our program. It is considered a good investment. Sometimes the factory itself provides these facilities. More often cities are induced to provide them by the acquisition of park systems, playgrounds, swimming pools, skating rinks, public golf courses, and the like. The reason is plain: workers must have some free time at their disposal to keep fit, to enjoy themselves and their families, to recuperate their strength, to remain in good health. A constant turn-over in labor is expensive and to be avoided. Besides, a satisfied worker who can enjoy his free time in the open, playing or driving about, is not likely to lend an ear to labor agitators. His children grow up in a healthy atmosphere. They are not herded in slums and tenements. Supervised play in parks is preferable to alley gangs that foster a shiftless youth with criminal instincts. Large manufacturing interests, about to expand, sometimes pick trusted families from their own force, and send them out with all expenses paid to various cities under consideration. These families settle down for several months and report conditions to headquarters just as they find them. These reports are carefully tabulated, and the final decision is largely based upon them. The city that offers excellent recreational facilities, is given preference, where other conditions are equal.

"We consider this a far-sighted policy, based upon an intelligent interest in the workers' welfare. The time is no more when the worker is merely a slave to be exploited as long and as thoroughly as possible. He is considered as a human being with rights and interests that go beyond the weekly pay check.

"Yet we insist that we must remain the sole judges of the worker's ability and earning capacity. That fundamental right we will not sacrifice.

"Not so long ago a bill was introduced in a Western legislature, declaring that provisions in contracts of employment, whereby either party undertakes not to join, to become, or to remain a member of a labor union, or of any organization of employers, or undertakes in such event to withdraw from the contract of employment, to be against public policy, and void. Determined opposition to the bill on the part of employers prevented it from being reported out of committee. Fortunately there was no serious fight in favor of it on the part of organized labor.

"In view of the rights and privileges we give them, a large number of workers cannot be induced to join a union. They cannot see the need of one, or they object to the high union dues. We are told that 'bad times' will give a new impetus to unionism. I doubt it. Personally I believe that unionism reached its peak some years ago and is slowly but steadily on the downward course. We pay no union wages. Neither have we any strikes when the men draw no pay."

It is an idyllic picture which my capitalist friend painted for me. It was by no means as roseate as he thought. He had just received a quarterly dividend of one and one-half, an extra dividend of one and one-fourth, and a stock dividend of four shares for one. His workers received—nothing. A number were being laid off because of a seasonal slump.

But, his new home was delayed. He was in no mood for a discussion. The open road beckoned. I refrained for the nonce from getting into another hot argument.

With Scrip and Staff

ON June 26 of this year, as was mentioned in last week's Chronicle, Iceland began a three days' celebration of the establishment, one thousand years ago, of her famous legislative assembly, the Althing. In June, 930, for the first time since the colonization of the country from the Norse mainland, the various local *things* or folk-moots got together on the historical plain of Thingvellir, and adopted a federal, aristocratic or oligarchical form of representative government. The new laws were proclaimed from memory, it is said, by Olav Goatbeard, standing on the Law Rock where a thousand years later King Christian of Iceland and Denmark, with his six feet, four inches of stature, greeted the pilgrims from South Dakota.

Many great speeches were made by skalds and Viking warriors in the Althing during its long history; but none of its achievements were so extraordinary, from an historical point of view, as its acceptance of the Catholic Faith, completely and officially, as the religion of Iceland, in the year 1000.

Father J. Gunnarsson, the first native Iclander to be ordained a priest since the time of the Protestant Reformation, points out, in a recent number of the Scandinavian Catholic monthly *Credo* (published by Msgr. B. D. Assarsson, Munkavangen, Helsingborg, Sweden) that in the entire history of the world there can be found no other such event. It was like a tree which should suddenly

spring from a tiny seed into full growth, blossom, and fruitage.

"Iceland, which only a few days before . . . had been a completely heathen country with a relatively small Christian population, suddenly, on June 24, 1000, became an entirely Catholic land." The well-known independence of spirit and heroic courage of the Icelandic chieftains ruled out any explanation of this phenomenon on the grounds of timidity or any other unworthy motive. Moreover, the pagans were in the majority and stood there, fully armed, ready to give battle. The explanation, says Father Gunnarsson, is to be found in the profound respect in which the Althing was held by its members and the loyalty which was felt towards the man whom it had chosen to put an end to the disagreement that had arisen between the pagans and the Christians. But all this naturally presupposed a previous acquaintance with Christianity, which was the result partly of the memory of Iceland's first colonists, partly of the work of missionaries in later days.

ICELAND'S first inhabitants, of course, were Irishmen; Culdees, *ceile Dé*, "companions of God"; small groups of monks who fled to this Arctic isle, with its snow peaks, geysers and Northern lights, to worship God in peace. Dicuil, the Irish monk, in his *Liber de mensura orbis terrae* ("Book of the Earth's Measurements") told of monks who had narrated to him that thirty years previous they had lived on an island called Thule, where the sun was hidden for only an hour or two in the long summer nights. Later, when the heathen Norsemen came, the monks fled again for peace's sake; but they left their traces behind in certain place names, in a few inscriptions, and a number of bells and church goods that were found by the later colonists. One particular spot was traditionally known as a place where no heathen could settle, since it had once been occupied by the Christian monks.

Ireland, however, left traces in Iceland in more ways than by the memory of the Culdees. From the time that Queen Aud came from Dublin there was always a generous intermixture of Irish blood amongst the colonists and their descendants. Scholars recognize the part that early Irish literary forms and literary education played in developing the greatest monuments of Iceland's rich literature of poetry and hero-tale or saga. The biting energy and dramatic grip of the saga, as well as the ingenious alliteration of the poetry both show Irish influence. The further to the West that the early Norse literary works can be traced, the richer are their qualities of imagination and force.

Moreover, it was the Catholic Faith, accepted so dramatically in the year 1000, which, through its monastic and priestly scribes, preserved these ancient treasures through the centuries.

The Pilgrim has met but one native Icelander on his earthly journey. She was an old lady, an authoress and scholar, probably long since gone to her reward. She was, be it noted, as "typically Irish" in her appearance as you could demand. And she remarked on the fact, Lutheran though she was, that Iceland owed its greatness

—for they are a great people, even if few in numbers—to two things besides their Norsedom: their ancient Catholic Faith and the Irish blood that was in their veins. Tradition had it that the Culdees' prayers lingered, and brought about Iceland's first conversion, even though their coracles, or whatever they sailed in, had fled. Ireland's children of today will not refuse Iceland a prayer for her second conversion to Catholicism.

WHEN Msgr. Meulenberg, of the Society of Mary, was consecrated Bishop of the ancient See of Holar on July 25, 1929—the first Catholic Bishop in Iceland since the Reformation—he could boast of 200 Catholics, where there were but four when he began work there in 1903. Were it not for one notable exception, the recently consecrated Apostolic Administrator of Norway, Msgr. Offerdahl, would be the first native Scandinavian to be raised to the episcopate since the Reformation. That exception was the famous Danish convert, anatomist and geologist, Nils Steensen or Steno, who was consecrated bishop and died in Schwerin in 1686 as "Vicar Apostolic for the Northern Missions."

CARDINAL Gibbons used to tell, with delight, of the youth who addressed him when he was first made Archbishop of Baltimore, with the greeting: "Hello, Arch!" With us, the formal "Your Lordship" has yielded, in ordinary conversation, to plain "Bishop." Bishop Curtis, the former Auxiliary Bishop of Baltimore, found his British friends of the London Oratory amazed when they heard a young American Secretary remark, as the evening drew on; "Bishop, it's time to quit!"

But there is a limit. For instance, the number of "Dear Reverends" that come in the mail to those of the cloth. And they are the type of letter that hope to capture the Dear Reverend's good will, and his pocket-book if he has any.

From our ceremonious State Department, at least, one expects a bit more. Releasing for the press, on June 6, the news of the capture by Chinese bandits of Father Clifford J. King, of the Society of the Divine Word, the Department related: "Mr. Lockhart adds that the details of the capture are not yet known and that he has requested General Ho Ying-ching to take every possible means to obtain the release of Reverend King."

The State Department's care in providing news about our missionaries is certainly welcome, as was still more welcome the tidings shortly afterward that Father King's release had been effected. But, as to the "Reverend": why not Honorable Stimson? Majesty George might have sent a cable to Excellency Hoover. A Japanese butler once served me at breakfast with an "honorable egg." Eggs are eggs, and men are men, no matter how betitled. But if titles are used, why not use them correctly, and speak of the Reverend John Jones (using the full name); and write to him (if a priest) as "Dear Reverend Father," or, more familiarly, as "Dear Father Jones"; or, if rigidly business-like, at least as "Reverend dear Sir"?

THE PILGRIM.

Literature**The Futile Decade**

LEO L. WARD, C.S.C.

IT is right merry we have become already, since the late 'twenties are dead. We have waked that distressing decade with a will; for the 'thirties are here—the 'thirties which are to bring us, if we believe the prophets and editors, ever so many good things.

We can see now that the literature of the 'twenties was generally violent and tragic—gloomily tragic. The jaded, dazed senses which we brought out of the War would have been satisfied with nothing else. Quiet, leisurely excellence in literature would have seemed insipid, even unreal. The normal order of most things had come crashing about our ears and had left at our feet a debris full of the stench of death and the beautiful, broken glass of Rheims.

It was not surprising, then, that the literature of the 'twenties became generally a toast to despair. But the strange thing, as we look back at it now, is that it was not drunk in a deep, outright draught. It was very often only a tasting of the cup at first, that led to a morbid, sometimes maudlin sort of drunkenness afterward.

Many writers did not really think before their first bitter sip. They were tempted into it, and drank almost without knowing it. It was a way of dulling their minds, so that they should not be forced to think. Then they liked the drug because it brought an exquisite, exciting morbidity to replace the ache and pain of shattered ideals. They didn't even try to pick up the broken, beautiful glass. They took the easiest way out. The adventure of hope was forever past, but they would have nothing less than an adventure of some sort. So they took the adventure of despair in its stead. Wretched, they would not be dully so; fatalism was not a truth—they could not stop to think of this—it was a stimulant, an exciting, drug.

Fitzgerald, for instance, told us all about "All the Young Men," after which he wrote *finis* with trembling fingers. Sinclair Lewis found Main Street incurably dreary, Babbitt immoral, Arrowsmith helpless, and all Gantrys morons; and after that, God a myth, and after that, the universe a thing of mad, incalculable laughter. Dos Passos grew emotionally intoxicated at the spectacle of a meaningless world of sound and color, and wrote of it hilariously in polysyllabic hiccoughs. And there was Savonarola Mencken who all through the decadent 'twenties kept crying to the booboisie to bring their bibles to the public square to be burned in a great carnival of penance. Rolvaag, though he took his material for "Giants in the Earth" from an earlier, braver day, shocked even our war-deadened sense of horror by finally showing us his hero sitting upright, frozen, under a hayrick.

Among the poets, Robinson has seen the Muses with their wings drooping and bedraggled at their sides, but he has found it such a sight as inspires tragedy that does not always need beauty except that of hard, perfect phrasing. And Jeffers, as Louis Untermeyer says, has all that makes a poet except a faith.

Now all these men and others have hardly seemed to think their way to futilitarianism; they have been groping along a shadowy path, and have found the experience fearful and exciting, as boys would. And they have, many of them with remarkable skill, transformed their excited sense of futility into striking and violent forms of art. It has particularly—and this is the point stressed here—shocked and therefore pleased the jaded sense for the tragic which readers lately brought from the War.

But tragedy in art is, at its best, of a much tougher fiber than all this. Hamlet died, after all his doubts, with a sword in his desperate, fighting hand. And so does tragedy in its full sublimity and power always end; not in futility, but in hope that will struggle even against apparent fate and all its laughing, goading devils. And it is this hope and its final snapping back against odds, that gives tragedy its supreme and complete poignancy, that wrings and crushes the heart with pity and sympathy.

All this came home to me the other day while reading a poem in "The Wind in the Cedars," by Glen Ward Dresbach, a new poet whose work has in it little of the late Futilism. The subject of the poem is a hawk that is being teased to death by a group of boys. The bird's wing is broken, and the white bone has torn violently through the flesh and feathers. The hawk is now but a bloody thing beating this broken wing against the dust of the road, while it fights the sticks and stones that are slowly killing it; and so it finally dies. Now Dresbach's hawk is truly tragic, and it accurately represents the human case as found in art. Had one of the Futilitarians been writing the poem, he would have chosen a dove instead of a hawk, and we can easily guess the probable result. It would have been pathos. It would hardly have been tragic in the best, the strongest sense. It might even make the reader suspect a snuffle or two of sentimentality. For futilitarianism tends so readily to sentimentality. It tempts the writer, often perhaps unconsciously, to play with pity. It is such an easy way out that it can become an unintentional trick. And it is hard not to feel that this has been the major artistic temptation of only too many writers of our time.

But literature, it seems rather plain, is just now turning a corner that leads to a more normal, thoughtful, complete view of life. Almost the very opposite of the whole futilitarian concept of Nature as a cruel and unappeasable Sphinx has suddenly burst upon us in the New Humanism, which, esoteric and inadequate as it may be in its essential implications, certainly denies to Nature any necessary cruel tyranny over human life. And not a few other evidences are appearing, of a greater normalcy in the outlook of our writers. J. B. Priestley's very leisurely novel "The Good Companions" is approaching the hundred-thousandth mark. Thornton Wilder has left the vivid presentation of life's inscrutability in "The Bridge of San Luis Rey" for the finer excellence and the more quiet, intelligible beauty of "The Woman of Andros." And significantly enough, in a series of personal credos by young American writers appearing recently in the *Saturday Review of Literature*, the hectic emotional stimulus of post-war despair was consistently

repudiated and a more measured, thoughtful hopefulness calmly accepted. The hysteria of gloom is subsiding; our nerves are getting quieter. The farther the War is removed from us, paradoxically the braver we are becoming; we are ceasing to be afraid of ourselves and all things, now that we see that the darkness that was on the world could not last forever, that it was abnormal and almost unique in history.

Emotionalism, which was a drug for despair, seems to be clearing from the mind, and its fevers are working out of the blood. This should let us hope that our literature in the years to come will be more orderly, more disciplined, and less violent; but more vital and strong withal, for violence is most often the blind strength of passion, and vitality is produced more surely by healthy than by fevered blood. Surely the time is coming, even if too slowly, when we shall be able to smile, rather calmly and wisely, at the terrible nightmares which haunted the literature of the 'twenties.

REVIEWS

Criticism in the Making. By LOUIS CAZAMIAN. New York: The Macmillan Company. \$2.00.

This entire book is well worth reading but the first part is especially important. Dr. Cazamian stresses a very simple but very widely disregarded truth—namely that the primary aim of higher literary studies is the “reaction of the personality to the stimulus of beauty in words.” Fully to realize this aim, mere static analysis of a work, or examination of its sources, is obviously insufficient; yet these are the very methods of approach most in favor in the colleges today. Emotional sympathy, imaginative response, intuition, a sense of values—in a word, the really vital factors of genuine appreciation—are quite neglected. “To criticize a work” says Dr. Cazamian, “is to understand and interpret as fully as possible the energy that produced it; to live again the stages of its development, and partake of the impulses and intentions with which it is still pregnant.” This is, of course, a restatement of Croce's theory and is quite in harmony with the latter's exaggerated idealism but it has its value apart from the system to which it belongs. This much, at any rate is true: the world which finds its way into the creative writer's work is necessarily tinged with the color of that writer's individuality; it is given a significance, real or imagined, which is peculiarly the writer's own. To understand that significance one must don, as it were, the writer's personality—and by personality is meant not merely intellect but imagination and feeling as well. The ability to do this is what constitutes the great critic and not only the great critic but the ordinarily appreciative reader as well. Without it, half the cultural value of the humanities is lost. True, teaching in accordance with this idea is, as Doctor Cazamian points out, no easy matter; but it is not impossible, for the germ of these finer activities is more widely scattered than one might think; once it is awakened and its growth encouraged much of the drudgery of the general run of literary courses will disappear. D. P. M.

The Public Life of Our Lord Jesus Christ. By the MOST REV. ALBAN GOODIER, S.J. New York: P. J. Kenedy and Sons. Two Volumes. \$7.50.

The many Catholics in the United States who have learned to appreciate the soundness and scholarship which the Archbishop of Hieropolis has shown in his books of instruction and devotion, will find much delight in these two volumes on the public life of Christ. They are written in the same delightful style, with the same deep insight, human understanding and sympathy, unfaltering courage of conviction, and unwavering faith and loyalty, which have been the characteristics of Archbishop Goodier's writings. Accepting all that the best historical study and scientific research has given as a positive contribution, the author goes “in search of

the living Christ, as He was yesterday, as He is today, and as He will be forever.” His purpose has been to delineate the human character of the Man, Christ Jesus; and for this reason he has centered his study about the Public Life: following Our Lord from the day when He first appeared as a full-grown man by the Jordan, to the last evening before the Passion, that is, to the day before the Last Supper. As the introduction states, “It is an attempt at a biography, founded on a harmony which has seemed to the author to be most in accordance with the facts as the Gospels give them to us. In that biography the personality of the central Figure has been made to dominate all else. For the rest, the writer has tried to describe the events as they seemed to him to have actually taken place.” Hence the author omits discussion of the four Evangelists and the authenticity of their work, referring inquiring readers to reliable sources of information. Following the Douay Version he does not delay over controverted subjects, but presenting an approved opinion, passes on to the more important study of his central theme. Archbishop Goodier knows the Holy Land and has studied the customs and habits of its people. This has enabled him to follow Our Lord systematically from place to place and to interpret many of the Gospel scenes and events. Though years have been spent planning, arranging, and correcting this work, there are no places that give signs of labor in the natural and easy recital of the life of Christ. Some of the material has already appeared in “Jesus Christ, Model of Manhood,” “Jesus Christ, Man of Sorrows,” and a sermon on “The Bread of Life.” These, forming only slight parts of this study, may serve to show the splendid promise which the two-volume work holds for those who study and meditate on the Public Life of Our Lord Jesus Christ. J. G.

Church and State in Visigothic Spain. By ALOYSIUS K. ZIEGLER. Washington, D. C.: Catholic University of America.

The relations between Church and State are engaging the serious attention of philosophers and historians alike. It is important, therefore, that American Catholic research should concern itself with the historical antecedents as well as the philosophical elements of the problem. Father Ziegler's contribution maintains that in Spain, during the period of the Visigothic kingdom, the solution of this problem of the relations between Church and State was sought in a close union between the two (p.X) and he concludes (p. 207) that “in all truth the union of Church and State worked great things in Visigothic Spain.” Proofs of this thesis are sought in the texts of the Councils, the Visigothic laws, the *Forum Judiciorum*, and in the early Chronicles, the writers and contemporaries of which would not have understood his terminology. As he examines these texts, Father Ziegler is discovered writing, not about the union, but about the cooperation of Church and State. The phrase “union of Church and State” connotes to the American mind something quite different from the points Father Ziegler really intended to make. He aimed to prove that the philosophy behind the *Forum Judiciorum* is truly democratic because the ruler was held responsible to God and to man; he, as well as his subjects, was bound by the laws; and his function, as well as the purpose of the laws, was to secure the welfare of the whole people. The explanation of the presence of these principles in the *Forum Judiciorum*, is not to be found in the close union of Church and State (p. 86), not yet in the “spirit of ancient Teutonic equality” (p. 107), but in the philosophy of the Catholic teaching on the true nature of authority and justice, and also of the function of government, as developed by St. Augustine and taught by St. Isidore. However, St. Augustine, who is responsible for this whole medieval development, in Spain as well as in the Anglo-Saxon laws approved by Father Ziegler, is not mentioned even once in this book. This omission may be accounted for by the author's preoccupation with the method of his secondary sources. Zeumer, Dahn, Savigny, have spots of brilliant analysis and correct insight, but in general they interpret early medieval laws and institutions according to their own ideology. While the author notices some of the errors resulting from this, he does not seem to have escaped their influence entirely. The series of articles by Moorhouse Millar, S.J., in *Thought* (1926-30),

analyzing the principles of St. Augustine and his correction of the Roman-Stoic legal and political philosophy, as well as the essential contributions of Hinojosa, Altamira and others, seem to have escaped the author's notice. Pérez Pujol, whose incomparable study of the Gothic social institutions is utilized, rather than Dahn, points the way to the proper interpretation of Visigothic and Spanish institutions and renders forever impossible a union of Church and State. A survey of the Spanish historians on Roman Spain would have provided a better grasp of the scene into which the Visigoths precipitated themselves, and changed the view (p. 55) that the Arian horde became a compact Visigothic kingdom.

M. R. M.

BOOKS AND AUTHORS

From French Presses.—Jules Barbey d'Aureville, like Huysmans, is strong meat: "a leg of mutton," wrote Msgr. Anger-Billards, "fatal to dyspeptics but good enough for a good stomach. At present (1889) innumerable minds are dyspeptic." The peculiar interest of Mme. Victor Féli's "Msgr. Anger-Billards et Barbey d'Aureville" (Lethielleux, Paris, 1929) lies in these appreciations. Msgr. Anger-Billards, according to Henri Bordeaux, was "a mixture of crusader and St. Francis, of Veuillot and of the Curé d'Ars"; and his friendship with the disquieting d'Aureville is a lesson in reassurance for the dyspeptics of our own hour. "I have often spoken with d'Aureville about his stories. He gave me the key to his secret. Why has he painted passion with so vigorous a brush? He paints to inspire horror of the thing. He does what Perseus did with the head of Medusa. . . . He knows his Middle Ages thoroughly, and has affirmed to me that the Christian character, particularly in the fourteenth century, was tempered with horror as well as with the supernatural. Look at the preachers, at the symbols in architecture satirizing and flaying pride, or envy, or jealousy. . . ." Henri Bordeaux has written the preface to this re-edition, and has not failed to acknowledge a debt, through Bourget, to "the most independent man of his century."

Despite the brevity of his "L'Amour du Vrai" Charles Lemaître, S.J., belongs authentically in the collection of the *Museum Lessianum* (Louvain) along with Maréchal and Mersch. One must "yearn towards the truth with the wings of one's whole soul"—the truth of the written word, the truth of human lips, the truth of things wider than class or caste. Intelligence, in our mortal state, must be also an elan, must be imperious over the world of shadows and images, must have the catholicity of horizons and the increasing splendor of morning. "You are disciples of Him who said, 'I am the Truth, I am the light of the world.'" These pages were originally an inaugural lecture at the Faculty of Namur: they make us sigh for the day when American Catholicism shall hear such humble eloquence.

The *Revue d'Ascétique et de Mystique*, published by the French Jesuits, has begun a collection, *Maîtres Spirituels*, the first number of which is "Le Bienheureux Claude de la Colombière, Notes spirituelles et pages choisies" (Editions Spes, Paris, 1929). It is the joint work of Père Monier-Vinard, who will direct the Collection, and of Père Condamin, the distinguished exegete, who lectures at Fourvière (Lyon) where Blessed Claude once went to school. A certain part of the contents is already familiar to English readers, but not in the interesting collocation in which the editors offer it. They have drawn upon correspondence and sermons for a view of "the man, the director, the preacher, the apostle." The peculiar fate which he suffered in 1757, of being "put into better French" by a Lyonnais publisher, was undone by Père Charrier in 1902; and the editors have been careful to let us hear Blessed Claude's authentic language—which is decidedly refreshing and straightforward. He was indeed of the age of Bourdaloue and La Bruyère.

Another volume of the complete works of Louis Veuillot comes from Lethielleux, Paris: the tenth of the first series, "Portraits de Saints; Raphael; Brochures militantes et biographiques; Fragments inédits." Much as one may dislike certain aspects of Veuillot, he is undeniably a king of words; and the *inédits* which here appear for the first time are regal even in their whimsicalities. The editors draw particular attention to "Raphael, phil-

osophe et théologien." It is a study of Raphael's work in the Chamber of the *Segnatura*, at the palace of the Vatican. "There are other painters, Raphael is the Painter. . . . He is the most illimitable painter of ideas who ever existed. . . . Even when he copied, he created. . . . Even when heads high in the Church were turned with the new wine of antiquity, the greatest of painters found Christian beauty more beautiful, and was Catholic always." The subsequent analysis is a stimulating essay upon the lesser symbolism; but we doubt its actuality in the present esthetic controversy, which is chiefly concerned with the symbolism of technique.

Play and Work.—The Summer time with its long vacation is supposed to bring a release from all study to the young folks. There are ways, however, by which play and work can profitably be combined. Several recent books published by the American Book Company give practical evidence of this. "Interesting Things to Know" and "Stories of Animals and Other Stories" by Margaret L. White and Alice Hanthorn have a wonderful lot of stories beautifully illustrated, and two volumes of "Fact and Fancy Readers," by various writers, supplement these with out-of-doors lore, and other varieties of entertaining reading that instructs as well as amuses those who glean their pages.

For the more advanced grades, the same publishers offer "Makers of Our Nation" by Reuben Post Halleck and Juliette Frantz, which tells brief stories of action relating to the leaders in the country's progress. "Puppet Plays for Children" by Florence M. Evenson (Beckley-Cardy Company, Chicago. \$1.00) gives five plays for marionettes, puppets and shadows and describes how to display them; "Peter Makes Good," by Gertrude Thomas (Same Publishers. 75c), is the story of Peter and several other dogs. "New Junior Business Training," by Frederick G. Nichols, (American Book Company) is vocational guidance for the embryo captains of industry in all the necessary details of a business career. The simple and practical lessons it teaches could be made use of to much advantage by many grown-ups also.

The Church and Her Activities.—A summary of Church history from the Renaissance to the end of the French Revolution is sketched by A. Leman in "The Church in Modern Times" (Herder. \$1.35), the third volume in the series "Catholic Library of Religious Knowledge." It is translated by E. Cowell and its scope is to outline the causes and note the progress of the Church during the period from 1447 to 1789, and to show how, throughout, the Church labored for the salvation of souls and met the problems which one after another she was forced to face, whether against her dogmatic teachings, her discipline, or the Papal power. As a handbook of Church History it will be read with interest by those who would wish a short, precise and adequate account of Catholic affairs during the period with which it deals.

Catholic Emancipation is the subject-matter of Phillip Hughes' volume "The Catholic Question" (Benziger. \$3.00). Its author in a sub-title describes it as a study in political history. It takes in the two hundred and fifty odd years from 1688 to 1829 and outlines the vicissitudes that the movement for Emancipation encountered from one British Ministry after another until it was an accomplished fact. The author is careful not to confuse speculation, particularly personal theorizing, with historical facts. The result is that the reader is impressed with the validity and authority of his story which is told in a simple, interesting and readable way. Some splendid character portrayals evidence a careful reading and critical understanding of the lives and activities of the leaders on both sides of the Emancipation movement and add to the value of the record.

Those who are looking for the novel in religion will be intrigued by "The King's Banner" (Pustet. \$1.25), a handbook of religion and verse by Andrew Klarmann. The author essays to put into rhyme some of the outstanding dogmas of Faith, incidents of the Bible and episodes in Christ's life.—In pamphlet form from the same pen we have "Fireside Speculations on Some Knotty Problems" (Pustet), a series of essays on teachings of the Church with which every Catholic layman should be familiar.

Aspiring missionaries, particularly if China be their goal, and Catholics in general who may be interested in the work of priests, nuns, and catechists in the fields afar will read with interest "Introduction to Mission Life" (Franciscan Press, Wuchang, Hupeh, China) by Father Cyprian Silvestri, O.F.M., translated from the Italian by Father Francis Middendorf, O.F.M. In a brief and interesting fashion the missionary is introduced to his new work and shown how he may best get "acclimatized" quickly, and what means he must use to succeed at his work. The brochure is inspiring and may probably set aflame the spark of a missionary vocation in some young reader's heart, and encourage him to answer the Master's call.

From China also comes "Bulletin No. 6 of the Catholic University of Peking" published by the Archabbey Press, Latrobe, Pa., U. S. A. The Bulletin includes a half dozen interesting papers on various phases of Chinese university life and a particularly intriguing biographical sketch of John of Montecorvino, first Archbishop of Peking, the centenary of whose death occurred in 1928; written by Very Rev. G. B. O'Toole, Obl. S.B., rector of the University.

Varia.—Moral living as colored by Lutheran belief is the subject-matter of "The Christian Life" (Macmillan. \$2.50) by Joseph Stump. A sub-title describes it as a handbook of Christian ethics, that is to say, of "the science which treats of the new life of the Christian or regenerate man." Though at a time when so many volumes on moral conduct are coming from the press advocating most unsocial and dangerous theories, it is refreshing to meet a book as conservative as Dr. Stump's, on the other hand, the volume portrays Lutheran morality chiefly from the Fundamentalist angle and reads, in its denunciations of Catholic dogmas, more like the early Lutheran writers and preachers than its contemporary defenders. Needless to say, there is much in "The Christian Life" that the Catholic philosopher and theologian would find altogether out of harmony with his concept of either Revelation or right reason. One notices, moreover, that many of the important moral problems that are agitating society today, such as birth control, the sterilization of the unfit, etc., are either ignored or quite superficially treated, making the volume in part inadequate for the directive purpose its compiler evidently had in view.

The college student who is fortunate enough to have on his list of prescribed text-books Newman's "Apologia pro Vita Sua" (Loyola Univ. Press. \$1.30), as edited by Daniel M. O'Connell, S.J., is to be congratulated on a possession worth keeping for life. The compact form and flexible binding render it not only a handsome but a handy volume; and the introduction by Hilaire Belloc in that author's most exhilarating style adds materially to its literary and historical worth. The fine method of annotation employed by the present editor is designed to stimulate not only research but real thought. Newman's great defence ranks with the Crown-speech of Demosthenes in its identification of a personal justification with the honor of an institution on which civilization itself is founded. The English masterpiece, as elucidated in this edition, is shown to possess a value as an instrument and deposit of genuine culture quite worthy to be compared with the classical Greek prototype.

"Le Pontifical Romain, histoire et commentaire, tome I, par Dom Pierre de Puniet, O.S.B." (Desclée, de Brouwer, Paris; Abbaye du Mont César, Louvain) is the beginning of an inevitable work—the theological investigation of untouched depths in the Roman Pontifical, with a view to making known the Life which underlies black letter and red. The volume opens with a summary introduction to the sources of our Pontifical, and continues with two deeply religious studies of the Sacraments which are peculiarly the ministry of Bishops—Confirmation and Holy Orders. For students of Catholic Action we suggest that there is much unexpected material in both of these: Dom de Puniet has emphasized the connections between the sacred candidates and the whole Catholic people. And professional theologians will note the support given to Cardinal Van Rossum's thesis upon the Sacrament of Orders.

Black Roses. The Man of God. The Flying Cromlech. Regency Windows. A Candle in the Wilderness.

Francis Brett Young tells a sad, sentimental tale of "Black Roses" (Harper. \$2.50). "For sorrow," we are told "has black petal'd roses." Paul Ritchie looks out over Naples from the deck of a ship and lives again in retrospect the early days when as a student of art there he fell in love with Cristina, a poor, weak, frightened little thing. Mr. Young has changed his background from England to Italy, but by way of compromise gives Paul an Englishman for a father. He has also changed his style and with the change he has lost his sureness of touch. The reader, like Paul himself, wishes to fall asleep and let the ship sail on.

It would have been better if the American publishers of "The Man of God" (Macaulay. \$2.50) had retained the title "Dumala," with which the book was published in Germany. The central character, Pastor Werner, is not a "man of God" at heart nor is the story one of conflict within him between the natural and the supernatural. Indeed, there is scarcely any conflict. Werner, whose normal impulses are fairly decent, is caught in the meshes of illicit love; what solution there is of his problem is due to circumstance and not to his own will. One feels throughout the book an undercurrent of determinism; that, together with Count von Keyserling's penchant for sordid themes, does much to spoil the charm of his exquisitely simple craftsmanship.

David Maxwell, like many another Irish lad, left the little home in Donegal and went to Paris to study art. Into one of his pictures there stepped, as if by magic, the little lassie whom he called the Lady Red-head. It was a case of love at first sight. But just as mysteriously as she appeared she vanished again. And David went searching through Paris until he found her. But it was not for long that he enjoyed the vision of his "Brightness of Brightness." When she went away the second time, David had only her first name and a picture of the home on a hillside in Ireland and near it a cromlech—"one of those great stone mementoes of a vanished age that are dotted over Ireland." Of course David goes in search of the cromlech and finds it after much wandering over Ireland high up among the stars. Hugh de Blacam tells the story of "The Flying Cromlech" (Century. \$2.50) with a delicate sense of humor and weaves into the narrative some vivid descriptions of Irish scenery and authentic accounts of Irish history and modern customs. Knowing the heart of his Irish laddie he sends him to the Shanachie instead of packing him off to a psychoanalyst. You will approve of his simple method and applaud the final success of his hero. "The Flying Cromlech" has been announced as the choice of the Catholic Book Club for July.

Political England of the late eighteenth and early nineteenth centuries is the period that interests David Emerson in "Regency Windows" (Little, Brown. \$2.50). The story deals with the life of Lord Melbourne who was a rival of Disraeli for the confidence of the Queen. In this fictionalized history, it is not too difficult to recognize the characters even under their fictitious names. The story is developed with subtlety, enlivened with epigram, and colored with many descriptions. The theme is similar to that used by Mrs. Humphrey Ward in "The Marriage of William Ashe," but the present author injects some interesting interpretations of his own. This first novel of David Emerson, opening "magic casements" on an interesting period of English history, probably opens also a series of historical romances with the same background and the same notable and easily managed cast of characters.

Irving Bacheller writes a defense of the Puritans in "A Candle in the Wilderness" (Bobbs-Merrill. \$2.00), a story of New England when Boston was "a lusty young village of more than a hundred houses." Margaret Hooper, gives the title to the story by her reply to the complaints against the severity and austerity of the church folk: "We are jealous of our candle in the wilderness, knowing how easily it could flicker out." As the story unfolds it becomes evident why complaints are registered against the "church folk." Puritan severity was most objectionable, to one of the posing heroes, in its rule of punishing adultery by death. There are interesting adventures, quaint characters, and amusing situations that save the story from fading into mediocrity.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

"A College Man and His Debts."

To the Editor of AMERICA:

In his article, "A Catholic College Man and His Debts," Mr. Turner asks for suggestions on how Catholic college youth can pay back something of what it owes to the Church and Catholic culture. Any outline of what can be done has a ring of reality if based on what has been done. It is with this thought, and fully sharing Mr. Turner's sense of indebtedness, that I take this opportunity to inform him what a certain group of Catholic college men have been doing. I hope it will answer in part the question raised by Mr. Turner.

During the past academic year in the college of Arts and Sciences, of St. John's College, Brooklyn, a Speakers' Club was organized, composed of both graduate and undergraduate members. This group has sent speakers to many meetings and Communion Breakfasts, of Holy Name Societies, Newman Clubs, K. of C., etc. We have been able to find a superabundance of engagements through the cooperation of speaking bureaus of long standing, such as the Lecture Bureau of the Diocesan Holy Name of Brooklyn. With such topics as, "The Church and Civilization," "Present Day Youth," "The Catholic College in Modern Education," "Philosophy and Morality in Our Colleges," "The Menace of Communism," our speakers have been received with enthusiasm. We are now planning a more extensive program for the season 1930-31.

In this way college men can share the results of their education with others. They find themselves doing something in return for the benefits they have received; they are promoting interest in Catholic higher education, and increasing respect for the role of the Church as the Mother of the souls and hearts and minds of men. Furthermore, the speakers gain confidence with experience. In them is material preparing for the lay apostolate.

Perhaps other Catholic colleges have clubs such as this; if so, they should be associated for mutual helpfulness. United action is necessary to combat the pagan philosophy of our day. To carry on successfully the cause of Catholicism, we must make full use of the power of the spoken word.

Brooklyn.

WILLIAM E. MANZ, *President,*
St. John's College Speakers' Club.

To the Editor of AMERICA:

Stimulated by the article in the issue of AMERICA for June 14, "A College Man and His Debts," by Thomas Turner, and in reply to Mr. Turner's refreshingly grateful inquiry, "What can I do for all that I have received?" may I suggest that Mr. Turner consider what he can do for his college through what one might call the Apostolate of the Alumni.

The writer is certain that College Man's alumni organization, and through it the college from which he graduated, would profit tremendously if the energy and interest of College Man were let loose in worthwhile effort for his alumni unit. I am equally certain that the officers of the National Catholic Alumni Federation would find plenty of work for College Man that would help him to repay his debt.

Let College Man meditate on the following:

1. Amherst was saved as a type of the old, small, academic college by its organized alumni, led by one class.
2. Yale alumni annually give to that university more than \$500,000 raised by alumni activity for the unrestricted use of Yale.
3. Cornell, Brown, Dartmouth, Columbia and other colleges now have substantial alumni funds that give yearly an endowment to their college on which the college can partly rely to carry on its educational work.
4. Harvard, in 1927, through its alumni fund, gave to Overseers in unrestricted gifts more than \$150,000.

5. Smith College alumnae added \$4,000,000 to the endowment of Smith.

6. Since the War, additions to endowments and buildings collected by alumni officers have totaled more than half a billion dollars.

7. In 1914 an alumnus of Vanderbilt University was, by chance, in New York when the Alumni Secretaries Association was holding its second meeting here. The Chancellor of that university telegraphed this young alumnus to look in at the convention, representing Vanderbilt. He did. He attended all the sessions. He was informed and inspired with a new ideal and with practical ideas about alumni organization in his own college—never before dreamed of. He reported back to his college. In 1916 Vanderbilt had for the first time an organized alumni office; had initiated alumni activity which is second to none in the South, and had raised an endowment fund of \$1,000,000. Through the renaissance of its alumni organization, Vanderbilt also acquired a three-million-dollar endowment for its medical school and erected an Alumni War Memorial Building—all traceable to accidental attendance of an alumnus at an Alumni Intercollegiate Convention.

Does College Man know that the National Catholic Alumni Federation is an instrumentality aimed to do for our Catholic alumni associations what the Alumni Secretaries Association, now the Alumni Council of America, is doing so well for the colleges?

The material endowments above referred to are significant chiefly as a symbol of alumni loyalty aroused by an efficient alumni office. The men who thus generously contributed must have had engendered in them a new sense of responsibility, gratitude and devotion to the college that made them. That sense of responsibility and devotion must be awakened among our alumni as it has been awakened in others, through efficient alumni organization. Our groups cannot be organized until they learn effective methods of organization. One means for learning such methods is through an intercollegiate alumni association such as the National Catholic Alumni Federation.

More important than endowment is the continuing of intellectual relations between the colleges and their alumni. Who can limit the extent of the influence of the organized will and intelligence of trained college men?

If this furnishes material for fruitful meditation for College Man, who is conscious of his debts, I have no doubt that he will soon translate his contemplation into action.

New York.

ALUMNUS.

Work for a Convert

To the Editor of AMERICA:

In answer to the letter of "Convert," in your issue of June 28, asking for helpful suggestions as to how he may best give more of his time and energy to the propagation of Catholic Truth, I should like to say that I am sure the most urgent kind of work he could engage in is the distribution of Catholic literature.

The arguments in favor of a far wider distribution of Catholic reading matter are overwhelming. This is pre-eminently a reading age; our daily newspapers alone send out 44,000,000 copies every weekday in the year; a large portion of our reading public are deeply interested in reading about religion, morality and philosophy, and they should be given the opportunity of hearing our side. Our adversaries, the atheists, the new pagans and non-Catholics in general, are taking a much greater advantage of that fact than we are. They are flooding the country with an immense mass of vicious, pagan, sensational and hostile literature, whose harmfulness it is impossible to estimate, or to ignore. Why should we Catholics stand idly by, while the bigots, the slanderers, the fakers and the pagans hold the center of the stage? Why allow the birth-controllists, the Socialists and Communists, the atheists, and the promoters of every new fad and "ism," to monopolize the power of the press, while we have an inexhaustible mine of truth which we never bring to the light of day? Next after the example of living a good life, the most urgent, the most effective and the most glorious work a Catholic layman can engage in, as an avocation, is the dissemination of Catholic literature.

New York.

JAMES B. MCGARVEY.